

OBSERVATIONS

UPON THE

LITURGY.

Liturgies. - Church of England.
- Common Prayer. [App. - Revision]

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OBSERVATIONS
UPON THE
LITURGY.

WITH A
PROPOSAL FOR ITS REFORM,
UPON THE
PRINCIPLES OF CHRISTIANITY,
AS PROFESSED AND TAUGHT BY THE
CHURCH OF ENGLAND;

AND

An Attempt to reconcile the Doctrines of the Angels'
Apostacy and perpetual Punishment, Man's Fall
and Redemption, and the Incarnation of the Son of
God, to our Conceptions of the Divine Nature
and Attributes.

By a LAYMAN of the Church of ENGLAND,
Late an UNDER SECRETARY of STATE.

To which is added,

THE JOURNALS OF THE
AMERICAN CONVENTION,

APPOINTED TO FRAME AN

ECCLESIASTICAL CONSTITUTION,

AND PREPARE A

LITURGY FOR THE EPISCOPAL CHURCHES

IN THE

UNITED STATES,

L O N D O N :

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OBSERVATIONS

ON THE

PROGRESS

OF THE

CHURCH

IN THE

UNITED STATES

OF AMERICA

AND

THE

WEST INDIES

BY

JOHN

W. F. D. O'NEILL

NEW YORK

1850

OBSERVATIONS

UPON

THE LITURGY.

TO be a native of the finest country, and to live under the best constituted government upon earth, are subjects of congratulation which every Englishman born since the Revolution might, with the greatest truth, appropriate to himself: but it is the peculiar felicity of the present generation to flourish under the reign of the most virtuous Prince that ever swayed the sceptre, who considers himself as exalted by station only above the meanest of his subjects, and equally accountable with the lowest magi-

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strate

strate to the Supreme Governor of the Universe for the use he makes of the authority he is vested with; and when that authority is exercised by a First Minister, raised, like the phoenix, from the brilliant embers of his great forefather, by the sole influence of that assemblage of virtues which warms and enlivens the whole empire; who, embracing in his comprehensive mind the whole system of administration, and disdaining the slow gradations of office, towered at once over the numerous fences raised by cautious dullness against transcendent genius, and resolutely seized the helm of the foundering State Vessel, re-animated her desponding crew, foddered her worm-eaten hull, repaired her shattered rigging, and steered her in safety to the moorings of dignity and honour. Nor is our age less distinguished by the splendid talents and exalted characters of the Rulers of our Church; for at what period could we reckon more able defenders of the doctrines of Christianity, or

more

more worthy examples of their efficacy, than the Prelates who now fill the Bishops' Bench? — Might it not then be expected that an age so distinguished for felicities would be equally renowned for its virtues; that respect for government, good manners, and a strict attachment to religious duties, would have been its characteristics? — Such, however, is the unhappy complection of the times, that I shall run no hazard of incurring the imputation of fastidiousness, by declaring that at no period since the Reformation were any of these characters less merited. For, to leave the two first out of the present consideration, am I not justified in asserting that things sacred were never more profaned; the holy ordinances more slighted; nor the fundamental doctrines of Christianity more generally questioned? — *That* Revelation which has so enlarged the faculties of man, opened to him a prospect into futurity, made him acquainted with the intellectual world, and given him know-

ledge of the ways and will of the Supreme Being, it is become the boast of science to renounce, and that hope of immortality which reason would derive from the soul's immateriality is endeavoured to be wrested from us by arguments which degrade man from his station of only a *little lower than the angels* to a level with the *beasts that perish*.

Endeavours to discover the causes of these melancholy effects, and to point out remedies for the malady, may be thought the peculiar duty of the clerical order; but as all lawgivers, philosophers, and moralists, have concurred in opinion that *righteousness exalteth a nation*, and that the virtue of the people is the stability of all governments and the true source of public prosperity; and all history informs us that the most renowned nations rose to greatness by their probity of manners and a serious regard to religion, and that when they grew luxurious, and despisers of religion, they became
slaves

slaves to their neighbours; and if we believe the being of a God, and have just notions of his attributes, and think him at all concerned in the government of this world, we must necessarily conclude that virtuous nations are his peculiar care, and under his immediate protection; and as virtue never did, nor never can, subsist without religion, it must be allowed an undeniable consequence, that the religion of a country ought to be as much, at least, the object of a Statesman's care as its civil government, and therefore I humbly presume it will not be deemed impertinent in a layman, who has long been in habits of political investigation, to offer his assistance in the discussion of a subject of such vast importance to the public prosperity and happiness.

Having been brought up a member of the Church of England, and early instructed in the principles of Christianity, to which I have always been zealously attached, it has never been my practice to seek
for

for objections to my creed, or examine the doctrines of the Church with a view to find fault; but, on the contrary, my reading upon controversial subjects has been confined to the writers in *defence* of the established religion for the confirmation of my faith, and the removal of such difficulties as have occasionally sprung up in my own mind; what I know, therefore, of the arguments of objectors I have learned from the quotations of their answerers: and should I, in the pursuit of my present undertaking, appear to coincide with any of them, I beg I may not be supposed of their party, or ranged under the banners of any sect in opposition to the established religion, as my sincere purpose and desire is to restore and extend its influence, and revive a respect for its ordinances*.

The

* The venerable Society for propagating the Gospel, of which I have been long a member, will, I trust, give full credit to this declaration. The three
tracts

The circumstance, of all others, which has been most injurious to Christianity, is the disagreement of its professors upon points which all deem essential; for how can a religion be of general utility about which its professors disagree, is the common objection of its adversaries, though seldom urged with so much force as I find it put into the mouth of Mr. Dechaine by the Author of *Deism Revealed*. — “I want,” says he, “to go to Heaven the nearest way; who will be my guide?” — “I will,” says the English Priest; “no one knows the way so well as I.” — “Have a care,” says the Papist; “if you go with him, he will lead you to the Devil. Follow me, and,

tracts which I drew up twenty years ago, at the desire of that most excellent Prelate who was then President, and presented to them, are vouchers in their own hands for the truth of it; and as the subject of two of these tracts has lately been much agitated, I have thought it proper now to reprint and publish them.

“ though

“ though you shut your eyes, I will lead
 “ you a pleasant and short cut : we shall be
 “ there presently.” — “ Hold,” says the
 Scotch Priest ; “ if you go with that fel-
 “ low, he will lead you straight to the
 “ whore of Babylon, and pick your poc-
 “ kets by the way.” — “ Friend, step with
 “ me,” says the Quaker, “ and thee shalt
 “ enjoy the light of a lamp I have within.”
 — “ Pshaw, there is no need of burning
 “ daylight,” says the Socinian : “ that fel-
 “ low, however, attempting to snuff the
 “ candle of Christianity, hath put it out,
 “ and is as dark within as a dungeon : I
 “ have the *new light*, a secret that makes
 “ the way to Heaven as broad and as smooth
 “ as a turnpike.” — It is then well worth
 our most serious consideration whether the
 methods heretofore pursued as the means of
 preserving union are the most fit, and likely
 to attain that end, or whether some of them
 are not in a good degree chargeable with
 the divisions with which we are thus re-
 proached.

proached. The methods I allude to are, the multiplication of creeds, and the interpolation or superaddition of expositions of Scripture to the text, and making *such* interpolations and expositions *articles of faith*; for by such means the *doctrines*, as revealed by God in the Holy Scriptures, become no longer the objects of belief, or the subject of discussion: but the *exposition* given to them by fallible men, too often actuated by party prejudice or resentment against their adversaries. To suppose that God should send his Son into the world to instruct mankind in his Holy Will, and that the Son, by whom we were created, should not have made that Will known in terms which all could understand; and that his Gospel, or the writings of his Apostles, which were dictated by the Holy Ghost, should not be sufficiently intelligible for the comprehension of all reasonable men, but that it was necessary for an assembly of uninspired churchmen, four hundred

C

years

years after, to frame expositions and superadd articles of faith to those which the Apostles had required their proselytes to subscribe to and believe, is certainly more respectful to human sagacity than Divine prescience; and the consequences of such presumption have shewn it to have been of human origin: for if the compositions of these councils could have prevented or suppressed those opinions which they deemed heretical, the very names of those opinions would have been extinguished long before the Reformation, and we should now have known no more of them than we do of the tenets of the Druids; but it happened with the councils' endeavours to cure heresy by fresh articles of faith as it is said to happen with tinkers mending an old kettle, for one hole they stopped they made two; and I think I have reckoned up no less than ninety-six several heresies which have been at different times

condemned.

condemned *. We have to thank God that such assemblies no longer subsist, and that fair argument and sound reasoning are the only means now employed to repress error and support the truth ; and the pen of a *Hurd* or a *Horseley* is found to be a more effectual weapon for that purpose than the anathema of a council or a fresh article foisted into an old *Credenda*. With such champions, it would be arrogance in me to enrol myself ; but while they, with a host of able ecclesiastical combatants, are carrying the war into the enemy's quarters, and strengthening the bulwarks of our Church, I may be not unusefully em-

* For the information of my unlearned readers, I shall give here the names of the twenty-four which begin with the letter *A* : — Abellars, Aciphale, Adamites, Aginnians, Agnoites, Adnoites, Aginuii, Albanois, Alogians, Angelici, Angelites, Annomians, Andeans, Antidicomasiani, Antimmians, Antitactes, Apostolicks, Aquarii, Arcköntiques, Anians, Sancarrians, Acacians, Ascodrogites, Anarcmah.

ployed in looking into its internal structure, and examining into the correspondence of all the parts with the basis upon which it stands. This I humbly conceive is an employment for which a lay member of the Church is better qualified than an ecclesiastic; for as the latter must, when he takes upon him the sacred function, declare his assent and consent to the whole of the articles and liturgy, he would expose himself to the charge of insincerity were he afterwards to find fault with any thing contained in them; and so having once made up his mind to an implicit submission to things as he found them, he never afterward suffers his judgement to exercise itself in an examination of their propriety and perfect conformity to the Holy Scriptures. These shackles upon the judgement a layman is exempt from; and, as I have already made an avowal of my faith and principles, and declared my purpose, I shall enter upon this very important,

tant, and indeed awful, investigation with that integrity of heart which results from conviction of acting in the presence of an Omniscient Judge, and pursue it with that candour and freedom becoming one who knows the value and feels the sentiments of Christian liberty, who respects all in authority, who reverences his superiors in Church and State, who loves, nay almost adores, his King, but who fears his God only.

To begin, then, the particulars in which the Church of England may be said to give offence to real Christians, who make the Holy Scriptures the rule of their faith, may be comprised under four heads:—
The first, the retaining in its articles and liturgy things or expressions which the most orthodox of the Clergy think it necessary to explain away in the pulpit, or give a very different meaning to from what the words made use of convey in their ordinary and usual acceptation. For instance,

stance, the 9th article says, “ that original sin is the *fault and corruption* of the nature of every man, &c. ; and therefore *in every person born into the world it deserveth God’s wrath and damnation.*”

Now who has not heard this doctrine explained to mean only a *corruption of nature* and a *proneness to ill* ; and who has not heard the sentence pronounced upon Adam for his transgression defined to be a temporal death only, or loss of immortality, without any reference to a future damnation ; and that consequently, if the original offender was not *so punished*, why should his unoffending descendants be obnoxious to it.—The 13th article says, “ that *works* (without any exception) done before the grace of Christ and the inspiration of his holy spirit, &c., *we doubt not but they have the nature of sin.*” But whoever has been in a church when the history of Cornelius’s conversion has been remarked

remarked upon, must have heard of the acceptableness and efficacy of good works done before the grace of Christ or the inspiration of his holy spirit.—The 11th article declares, “ We are accounted righteous before God *only* for the merit of our Lord and Saviour Jesus Christ, *by faith*, and not for our own works or deservings; wherefore that we are justified by *faith only*, is a most wholesome doctrine, and very full of comfort.”

But who has ever heard an attack upon Methodism from the pulpit, that has not heard, in still stronger terms than the words of St. James, that *faith without works is dead*. In the Catechism, which, being a part of the Book of Common Prayer, is to be considered as containing the doctrines of the Church, we are taught to say, “ that the body and blood of our Lord Christ are *verily and indeed* taken and received by the faithful in the
“ Lord’s

" Lord's Supper *;" and in the exhortation to the celebration of that Sacrament we are told, " that if we receive the same "
 " *unworthily*, we are guilty of the body
 " and blood of Christ our Saviour, that
 " we eat and drink our own *damnation*;"
 and we are called upon by the Priest who administers, to confess our own *unworthiness*, but notwithstanding to pray that we may " so eat the flesh of Jesus Christ,
 " and drink his blood, that, by his body,
 " our sinful bodies may be made clean."
 And have we not often heard the same Minister who so solemnly repeats these sentences, excite his audience to a more constant attendance at the communion table,

* When a little girl, to whom I was teaching the Catechism, came to this answer, she asked me whether the body of Christ was *dressed* for them, or given to them *raw*; and, upon my telling her it was only eaten figuratively and spiritually, she cried out, " Oh! then, I know the meaning of figuratively
 " and spiritually — it is *verily and indeed*."

by

by assuring them that the *damnation* pronounced by St. Paul in his Epistle to the Corinthians means only self condemnation, and that their general *unworthiness* will not expose them to incur it.—I might produce more instances under this head; but those I have mentioned are sufficient to prove the allegation; and I am neither censuring nor excusing the practice. *This is quite wrong*

Under the second head may be comprised such things in the articles or liturgy, which, perhaps, from a desire to avoid the danger of reforming too much, or to accommodate to the prejudices of men at the time, or from the fallibility of human reason in those who compiled the articles and liturgy, are not *strictly* conformable to the doctrine of Christ and his Apostles, and cannot be *literally* proved from the New Testament. Two of the instances I gave under the former head may with great propriety be classed under this also, viz. what is said of the sacramental bread

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and

and wine in the Catechism* and Communion Service, and of original sin and of works

* The most bigoted Papist could not desire a stronger declaration in favour of transubstantiation than the words I have before quoted; and the Abbé Man himself might communicate with the Church of England under the sanction of their precise meaning. Yet surely, of all absurdities that ever entered the brain of a zealot, that of transubstantiation is the most glaring. To believe that Christ held his *body* in his *hand* when he took the bread, and that when he gave it to the twelve Apostles to eat he actually went down the throats of all of them with it one after another, and, last of all, as Satan entered into Judas with the sop, that Christ and the Devil went together down his throat, and that all this while Christ *appeared* to be sitting in the midst of his Apostles, and John leaning quietly on his breast, requires a monstrous crawl indeed, and a swallow as wide as Judas's or the Abbé Man's. The legerdemain of the Conjuror, who pretended to hold his *head* in his *hand*, or to *jump down his own throat*, was nothing to this; and the poor Hypochondriac, who fancied he had got the cobbler and his workshop in his belly, might plead the authority of this article of Romish faith as a full justification

works before grace, in the 9th and 13th articles above recited.

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justification of his conceit. — Metaphorical or figurative expressions, though they may be used with great propriety to convey an abstruse or hidden meaning, are very unfit to be introduced into articles or confessions of faith. The *eating the flesh and drinking the blood* of the Son of Man does not shock us, because we are accustomed to the sound of the words; but let us hear another Scripture metaphor, which we are not used to, proposed as an article of faith, and we shall perceive our judgement to revolt at it. — David describes the providence of God over the righteous, by saying, “He shall keep them under his wings, and they shall be safe under his feathers,” and the metaphor is easily understood; but who would not be offended if he was required to declare his solemn belief that he was *kept under God’s wings*, or that he was *verily and indeed under God’s feathers*; and yet this metaphor is not more revolting than that of eating flesh and drinking blood. — How these expressions came to be used by our Saviour, and afterwards by St. Paul, I once heard most satisfactorily accounted for by that most excellent and learned Divine, the present Bishop of Bath and Wells, in a sermon he

In the first of the thirty-nine articles
the following definition of the word *God*
is

preached about twenty years since at St. George's Church; and as that sermon has not been published, though I hope it, and many others of his Lordship's, will be, I shall venture to state his argument as well as my recollection at this distance will enable me to do, and I trust to his Lordship's goodness for pardon if I mistake any thing. After shewing that it was the custom of our Saviour to avail himself of every present circumstance or occurrence to inculcate a precept or recommend a duty, and mentioning the instances of his calling himself the living water from Heaven to the woman of Samaria who came to draw water, the bread to his Disciples when they wanted bread, and the door, the shepherd, the vine, and so forth, upon other occasions, his Lordship told us, that it was the custom among the Jews, at the celebration of the passover, for the master of the family to divide the pascal lamb among his guests, saying to each, as he gave him his portion, *This is the pascal lamb, take and eat it in remembrance of the deliverance from Egyptian bondage.* Now as the pascal lamb was the type of Christ's sacrifice of himself, and when the thing typified was performed the type was to cease,

is given : — “ There is but one living and
 “ true God, without body, parts, or pas-
 “ sions,

cease, and a new institution to take place of it in commemoration of what the type had prefigured, our Saviour, in conformity to the Jewish custom, and to apply the paschal lamb immediately to himself, takes the bread and wine, which were hereafter to be eaten and drank in commemoration of his death and our deliverance thereby from the bondage of sin and death, and gives them to his Disciples in like manner as was done with the paschal lamb, only altering the form of the words to suit the change in the thing given and the thing to be remembered ; for, instead of saying take and eat the paschal lamb, in commemoration of the deliverance from Egyptian bondage, he says,
 “ Take and eat this my body, which is given for
 “ you, and drink this my blood of the New Testa-
 “ ment, which is shed for you, and for many, for
 “ the remission of sins ; do this in remembrance of
 “ me, who am the sacrifice typified by the paschal
 “ lamb, and am now going to lay down my life to
 “ redeem you and all mankind from the bondage of
 “ sin.” The words, therefore, *this is my body* and
this is my blood, can be only understood to have the
 same reference to the real body and blood of Christ

as

“ fions, of infinite power, wisdom, and
 “ goodness, the maker and preserver of
 “ all

as the words *this is the pascal lamb* were understood to have to the very pascal lamb which the Israelites had killed and eaten the night before they left Egypt, and no other.—This account, said his Lordship, is by no means intended to lessen the respect and reverence entertained for the sacred ordinance of the Sacrament of the Lord's Supper, or to abate the hopes of advantage from it. Those who present themselves at the communion table, *earnestly repenting of their sins, in love and charity with their neighbour, fully purposing to lead a new life, following the commands of God, and walking henceforth in his holy ways, not trusting in their own righteousness, but in the manifold and great mercies of Almighty God, and in that full, perfect, and sufficient sacrifice, oblation, and satisfaction, made by his only Son Jesus Christ for the sins of the whole world, may rely upon the inestimable benefits of his death and passion, the remission of their sins, and the strengthening and refreshing of their souls, by his grace and heavenly benediction.*—I shall only presume to add to this excellent discourse, that it ought to be remembered, that, although a seven-days' solemn preparation was required of those who celebrated the passover, yet the pascal supper

“ all things both visible and invisible ; and
 “ in unity of this Godhead there be three
 “ persons, of one substance, power, and
 “ eternity, the Father, Son, and Holy
 “ Ghost.” This definition clearly and
 perfectly corresponds with the command

supper was considered as a *feast* by the Jews, and those who partook of it made a hearty meal. When, therefore, the Eucharist came to be celebrated in its room, the lovers of good cheer could not brook the substitution of a crust of bread for a slice of lamb, and such of them as could afford it brought other victuals with them to eat along with it ; and as the Eucharist was always celebrated in those times at every meeting, a habit of gluttony and inebriety was acquired by many of the new profelytes. This was particularly the case of the Corinthians ; and to their case, and such as resemble it, St. Paul's Epistle to them is to be applied : and the consequences of disease and death, which he says had fallen upon them, being no other than the natural effects of gluttony and drunkenness, which no Christian can now be guilty of *at the communion table*, no Christian has now to apprehend, however unworthy he may think himself, of approaching it.

of

of Christ recorded by St. Matthew, to baptize all nations in the *name of the Father, and of the Son, and of the Holy Ghost*; and the declaration of the Holy Ghost by St. John, That there are *three which bear record in Heaven, the Father, the Word, and the Holy Ghost*; and by St. Paul, in his blessing to the Corinthians, *The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all*; except in the interpolation of the word *person*, which is not to be found in either of those sacred texts: but let any plain Christian carry this definition with him to the Athanasian Creed, and do his utmost to reconcile it with the curious disquisitions of the Deity it contains, and if he succeeds to his own satisfaction, he will do well to oblige the Christian world with his discovery, and I, for one, will thank him most sincerely for it, as none of the numerous champions of that Creed have
ever

ever been able to reconcile it to my conviction.

That we can know nothing of God but what he has been pleased to reveal of himself, is a truth generally assented to, and the natural consequence of it is, that nothing should be added to, or diminished from, God's own declarations respecting himself by human authority, or, in the words of the 20th article, "That although the Church be a witness and a keeper of Holy Writ, yet as it ought not to decree any thing *against* the same, so, *besides* the same, ought it not to enforce any thing to be believed." How, then, may I ask, has it happened, that when Christ commanded his Apostles to baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost, thus clearly expressing three distinctions in the Divine Nature, and making them known to us under the relations of Father, Son, and Holy Spirit,

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and requiring our faith in them *as such*, that the Church should take upon it to add the words *God* and *person* to each of these distinctions, and so to *amend* Christ's institution as to make him say, according to the Athanasian Creed, "Baptize them in
 " the name of the *person of God the Fa-*
 " *ther, the person of God the Son, and the*
 " *person of God the Holy Ghost,*" and also to make St. John say, that there are *three persons* which bear record in Heaven, the *person of God the Father, the person of God the Son, and the person of God the Holy Ghost.* To this question, the true answer, I believe, is, that divines are men of like passions with laymen, and that a general council being, as the 21st article expresses it, "an assembly of men whereof all be not
 " governed with the spirit of God, may err,
 " and sometimes have erred," and therefore were as liable to faction and party influence as a Parliament; and that whoever acquires power in factious times, will use
 it

it for the oppression of their adversaries and opponents. We do not now, thank God, live in such times, and therefore I shall say no more upon this subject; but, I trust, I shall live to see the Apostles' Creed in its *primitive state*, the only Creed of the Church of England. I say in its primitive state; for I do not find any warrant for the modern interpolation of Christ's *descent into Hell*, as *that place* is considered by Christians to be the place of punishment for the fallen angels and wicked men after judgement. The word translated Hell in the passage of the 16th Psalm, which is quoted by St. Peter, I have been told (for I do not understand Hebrew) is the same which, in other places of the Old Testament, is translated the *pit*, or the *grave*, or *abyss*, and has no signification that denotes a place of punishment, and, indeed, it would be very strange if it had such a signification when its utterers had no such conception; for however the Pharisees, or

the generality of the Jews, might entertain some notions of a future state of rewards and punishments in common with the rest of mankind, yet no reference is made to such a state in the Mosaic Dispensation, nor can I find in the Old Testament any mention made of the apostacy or punishment of the fallen angels, nor was the resurrection of the body, which must of necessity be connected with the belief of such a state, ever revealed, nor, indeed, with any propriety could be, before the coming of our Saviour, who literally brought a future life and immortality to light, by restoring us to a condition of enjoying it*. This prophecy of David's cannot

* The passage in Job, and the declaration of Martha, which are cited as proofs of the belief of a resurrection among the Jews, are no evidence of the fact; when the author of the Book of Job, and the period in which he writ it are ascertained, it will be time enough to admit its authenticity, and even then,

I much

not therefore be a sufficient authority for our professing our belief, that Christ descended to the place of the damned, nor does St. Peter's use of it imply such a thing; for he applies it to Christ, drawing

I much doubt whether what he says of *his Redeemer* can be fitly applied to Christ, or the renovation of *his skin and flesh* to a resurrection from the dead: but as that fine passage makes a part of the most affecting service that ever was composed, and which has often, in my infancy, melted my heart within me, and raised my soul in ecstasy to Heaven, when repeated by that great ornament of the Church of Ireland, and faithful servant of his God, my dear and early friend, Dr. Skelton, as I walked with him before a corpse to the grave; I should be sorry to deprive others of the like satisfaction, and will therefore criticise it no farther. The other instance, Martha's declaration, may be fairly considered as the result of what Christ himself, or her brother Lazarus, who was much with him, had taught her; for we find, in the 5th chapter of St. John, six chapters before that in which her declaration is made, that Christ publicly taught in the Temple the *resurrection of the last day*.

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a parrallel between *his* resurrection and David's remaining in the grave, whereas, if he had meant that his hearers should conceive that the soul of Christ was *delivered from Hell, the place of the damned*, he ought to have shewn them that David's soul was still *there*; and it is worthy of remark, that when St. Paul quotes the same Psalm to his audience, at Antioch, he goes no farther than the words, *Thou shalt not suffer thine holy one to see corruption*, omitting those of not leaving his soul in Hell; and when he speaks of Christ's ascension into Heaven, he says, who is it *that ascended into Heaven but him that descended into the earth* (not into Hell): if, however, Christ *descended* into Hell, that Hell must be some where *below us*; but as, according to the present philosophy, there is neither *above* nor *below*, but in reference to the respective centers and surfaces of each body, therefore Hell, to be *below us*, must be in the center of our earth, and

all

all our volcanos may be supposed to be its chimneys, or possibly entrances into it; for we all have read that *its gates stand open night and day*; but if we are to believe that Christ or his soul went down into *this Hell*, we ought to be told how he came back again to the sepulchre, to rise from thence on the third day, which he certainly must have done, unless we suppose, with the Christolytes, to whose absurd faith this foisted article gave the occasion, that he left his soul and body behind him in Hell. But let us examine the fact as far as we are informed of it by the Evangelists; St. Luke tells us, Christ said to one of the thieves upon the cross, *This day thou shalt be with me in Paradise*; and we are well assured that his body was laid in the sepulchre, and remained there from Friday evening until Sunday morning: Now let me ask the advocates for this surreptitious article, whether, if the soul of Christ went both to Hell and Paradise,

which

which they suppose it went to first? If to Hell, he must have taken the soul of the penitent thief along with him, who must have thought it at least a *round-about way* to paradise, and entertained some apprehensions that his conductor had *mistaken the road*; and we may safely say, with the ludicrous poet, “ that he was the first
 “ thief that found, and last that passed that
 “ way” to it; indeed, upon this supposition, it would not be unreasonable to suppose the impenitent thief might be of the party, so far as the going into Hell, as that was to be the place of his destination; but if it be said that Christ or his soul went into Paradise, and leaving *there* the penitent thief, went down *afterwards* into Hell, the article ought to have been so expressed, and his ascent into Paradise put before his descent into Hell.

Indeed I cannot conceive the reason which induced the Church to make Christ’s descent into Hell, an article of our faith, and
 not

not his ascent into Paradise, when they had Christ's own word for his going to the one, and only a doubtful prophecy of David, and a dark expression of St. Peter, to authorize the other; unless it was for the sake of giving a little countenance to the gainful doctrine of purgatory; for the actual separation of his soul and body, which I presume is the doctrine meant to be inculcated, would have been as effectually declared, by saying he ascended into Paradise, as by saying that he descended into Hell. But what have Christians to do with either, that they should be required to profess their solemn belief of it? It is enough for us to know, *that Christ died for our sins, and rose again for our justification, and is gone into Heaven to make intercession for us.*

What Church upon earth is that *Holy Catholic Church*, in which I am required to profess my belief? I really do not know! As a member of the Church of England, I believe *it* to be not only

the best in Christendom, but superior to all existing Churches ; but yet I cannot recollect that I ever heard it styled the Holy Catholic Church ; and I am equally at a loss to know what *Communion of Saints* it is that I am required to believe in ; for I have heard of none upon earth, since the regicides of the seventeenth century, except the inhabitants of Boston in New England, in neither of whose communion do I suppose those by whom this article was framed or enjoined intend I should believe.

The alteration made in the terms in which the three last articles of the Apostles' Creed are proposed to the godfathers and godmothers of an infant at baptism, from the manner in which they are proposed to the whole congregation, in the morning and evening service, has never, that I know of, been accounted for. The *remission* of sins, and the *forgiveness* of sins, convey *nearly*, though not *exactly*, the same idea ; but the *resurrection of the flesh*, and the *resurrection of the body*,

body, are very different things indeed.—

The Apostle assures us, that our *mortal bodies shall put on immortality*; and that our *natural bodies* shall be raised *spiritual bodies*, and be fashioned like unto Christ's spiritual body; all of which descriptions utterly exclude the possibility of the resurrection of our *flesh*; and if it was raised, we are assured it could not *enter the kingdom of Heaven*, which is rather an unpleasant circumstance for the defenders of this doctrine; but indeed no one who has ever read Mr. Locke's letters to Stillingfleet, or the discourses of that greatest of all human reasoners, Bishop Sherlocke, can believe in the resurrection of the *flesh*, or same numerical body*. I shall

* That Christ's body, though immaculate, was spiritualized in the sepulchre, may be fairly collected from what is said of it after his resurrection. When he makes himself known to Mary in the garden, who would immediately have laid hold of his feet, he says, *Touch me not, for I am not yet ascended to my father*; which I conceive to mean, "You cannot touch me,

shall give no more instances under this head, though others are not wanting, but
 proceed

“ Mary, for my body is now *prepared* to ascend to
 “ my father.” And his sudden appearances, and vanishing from among his disciples at all other times before his ascension, gives good ground for this interpretation : nor do the instances which are often quoted of the materiality of his body contradict it, when closely examined. For, when he blessed and brake the bread at Emmaus, it is not said that he eat it ; and when he invited Thomas to thrust his *finger into the prints of the nails*, it is not said that Thomas did so, for he was satisfied with seeing them ; as Christ himself says, *Because, Thomas, thou hast seen*, (not touched) *thou hast believed* ; and although Peter says, *they* (the Apostles) *did eat and drink with him, after he rose from the dead*, that does not imply that he ate and drank with them ; and though St. Luke, in his very abridged account in his Gospel of Christ’s appearances, after his resurrection, says, that *he took the piece of broiled fish and honey-comb, and did eat before them* ; he does not repeat his eating them in his Introduction to the Acts ; and St. John, who is much more particular in relating that circumstance, says, that Jesus, after

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proceed to a third, which has been the natural, though most unhappy, consequence of

ter desiring the disciples to *come and dine, cometh and taketh the bread, and giveth them, and fish likewise*; but does not say he ate any of either himself: and both Matthew and Mark are wholly silent upon the point. Indeed, the former says, the women, whom he first appeared to, *held him by the feet, and worshipped him*; but this can only mean, that they fell at his feet, and would have held them, and kissed them, as one of them had done before his crucifixion, but that they were forbidden to do so in the words before quoted from St. John. There is no instance of Christ's entering a chamber to his disciples before his crucifixion, but in the manner of other men; and if no change had happened in his body after his death, or he had not intended that the Apostles should perceive there was, it is not to be supposed that he would have done otherwise after his resurrection; but as he had now fully convinced them that *his kingdom, which they were so eager to see established, was not of this world*, he might judge it proper to give them demonstrative evidence that their bodies might be rendered capable of entering into, and enjoying it, where it was to be.

That

of the preceding, viz. the mistaken zeal of many, in representing and defending those interpolations and expositions of men, as the very words of Christ or his Apostles, and thus departing from the plain declarations of Scripture, in search of *cunningly-devised fables*, and so involving the two together, that every advantage the adversaries of Christianity gain over the one is supposed to be a triumph over, or confutation of, the other. For instance, the Athanasian Creed is represented and defended as so literally copied from the Evangelists and Apostles, that whoever refuses his consent to every tittle of it, is considered as a disbeliever of Christ's Divinity, and a denier of the three

That Christ could render his body, however spiritualized, tangeable as well as visible, there can be no doubt; and therefore his having been felt or handled, would by no means prove its materiality; but as many idle things have been said about the manner of his appearances and disappearances, I thought it right to examine the relations of the facts thus critically.

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distinctions in the Divine Nature in which we are commanded to be baptized; and what is still more to be lamented, many who go to that creed to learn Christianity, as conceiving it to contain nothing but what all Christians must and do believe, come away shocked or confounded, and in compliment to their own reason, or to preserve it, enlist under the banners of Deism; inso-much, that I really believe that creed has made more Deists than all the writings of all the opugners of Christianity, since it was first unfortunately adopted in our liturgy; and that reflection is a proper introduction to the last head of complaint I have to discuss, which is, that the rulers of our Church, though sensible themselves of these improprieties, continue to press them on their clergy and flocks, and oppose all attempts to reform or correct them. But here my lamentations are turned to rejoicing; for, instead of finding subjects of complaint, there is abundant cause for exultation. The
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great and excellent rulers of our Church have already given their sanction to the greater part of the reforms I have been pointing out, but because I conceive that matters of such momentous concern ought not to be lightly set about, or hastily concluded, nor take place before they are generally desired, I have taken this method of bringing them under the public consideration, that they may have a fair and candid discussion, before any step is taken towards obtaining authority to carry them into execution.

Among the many and great advantages this kingdom has derived, as well as imminent dangers it has escaped, through the separation of the thirteen American States from its Government*, may be reckoned the erection of an American episcopal Church, independent of that of England;

* This subject will be fully considered in a publication now preparing for the press.

the heads of which have availed themselves of the opportunity to make those reforms in the liturgy, which were long since proposed and settled by the great divines who flourished in the reign of Queen Anne. To the orthodoxy of this reformed liturgy, our whole illustrious bench of Bishops have set their seal, by the consecration of Bishops to preside over and superintend the American Church in the use of it. Thus sanctioned, I have caused it to be reprinted and published here*, for the general information of all denominations of Christians, but especially the members of the established Church; and I have annexed to this paper the proceedings of the American Convention, and the letters to them from the English Bishops upon the subject of their new establishment and reformed liturgy; and whoever reads them over, without feeling his *heart burn within him*, at the mani-

* Printed for J. DEBRET, opposite Burlington House, Piccadilly.

festations they display of that truly Christian spirit ; that soundness of judgement and benevolence of heart which the writers so eminently possess, deserves not to be of the flock of such shepherds, or wants sentiment to enjoy the blessings within his reach.

But although the adoption of the American Reforms would do much towards the ease of tender consciences among us, yet I am free to confess, that I think there would still remain many *stumbling blocks* and *rocks of offence*, to prevent the universal spreading of our holy religion ; and as I have proceeded so far, I will venture on, and state such farther objections to our liturgy as I humbly conceive would still deprive it of the palm of perfection, if unattended to.

That He, to *whom all power is given, both in Heaven and in Earth*, and *all the angels of God* are *commanded to worship*, is entitled to the prayers and praises of men whom he hath redeemed, there can be no doubt ; and therefore such petitions or ejaculations
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of praise as we address to Christ, cannot be deemed idolatrous; but as Christ himself has *taught* and *commanded* us to pray to the Father alone, and to look up to *him* as our mediator and intercessor with the Father, there is an evident impropriety in directing the petitions in the Litany to Christ himself, and to him only; and what renders the impropriety the greater, is, that in all the prayers, both before and after the Litany, the Father *alone* is addressed *through the intercession and mediation of Jesus Christ*; and thus we, at the same time, or in the same service, request of Christ to do those things for us of himself, which we request the Father to do for us, for Christ's sake. But as all confusion of ideas is, as much as possible, to be avoided in our addresses to the Deity, if it be thought fit to address the Son separately, we ought to be careful to do it in the name and relation by which he is made known unto us, as partaking of the Divine Nature and attributes. To pray

to Christ, therefore, as the *son of David*, which implies his human nature, to have mercy upon us, is manifestly improper, as we should readily perceive, if we were directed to call him the son of Mary instead of the son of David*.

Much

* The blind man, and the multitude who attended Christ into Jerusalem, from whom this petition is borrowed, did not know him for the Son of God, and the mercy Bartimeus desired, was to *receive his sight*, not the forgiveness of his sins. The alterations that would obviate these objections to our Litany are not many, nor could the most zealous Trinitarian take offence at their being made: I shall here propose them for consideration. In the second and third petitions of the Litany, leave out the word *God* and insert *Eternal* in its place, which would make them run, *O Eternal Son*, and *O Eternal Holy Ghost*; and the third might be altered in this manner, *O holy and glorious Trinity, Father, Son, and Holy Ghost, one God, blessed for evermore*: and the latter part of the 5th—into *Spare thou them whom thy Son hath redeemed with his most precious blood*: and the word *thy*, might be changed into *his* in the 11th and 12th petitions;

Much offence is justly given by certain passages in some of the Books of the Old Testament, which are declared to be canonical in the 6th article of our Church, and denominated *Scripture*; but, as St. Paul

tions; and, in the conclusion, instead of *grant us thy peace*, might be said, *make intercession for us*; and instead of *have mercy upon us*, *grant us thy grace*; and instead of *from our enemies defend us*, *O Christ, defend us*, *O God*, and leaving out the *Son of David* and the petition which follows it. The response to it would then follow the petition to God, *favourably with mercy to hear our prayers*, and all the rest might remain as they are. Should the Litany, thus altered, be still objected to by those who call themselves Unitarians, because of our separately addressing the Son and Holy Ghost, which they call polytheism; I have only this defence to make for it, that I know of no religion or morality but what comes from God, for it is his will which makes both, and my duty in both cases arises out of my knowledge, or means of knowing that will, and, therefore, to know his will, and to be assured that it is his will, are the only objects of my concern, and I care not by what name I am called for obeying it.

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tells Timothy *that all Scripture was given by inspiration of God*, the fair consequence to be drawn, is, that whatever cannot be proved to be written by *inspired* penmen, is not to be deemed *Scripture*, and as such writings were intended to be the rule of our faith and practice in all ages of the world, it may be expected that they will carry in them an internal or perpetual evidence of their inspiration: this evidence, the five books of Moses, in which the whole of the Jewish law is contained, and the four greater and twelve lesser prophets, abundantly furnish; and in two instances, our Saviour himself expressly refers to them as the *only* sacred writings, and which *alone* contain all things that were then necessary to salvation, viz. in the answer which he makes Abraham give to Dives, and in his own to the Lawyer, who had asked him which *was the first and great commandment*; and St. Paul is recorded by St. Luke to have *expounded and testified the kingdom of*
God

God to the Jews at Rome, out of the law of Moses, and out of the Prophets only; those, and those only, therefore, with the Books of the New Testament, should be commanded to be received as containing the *mind* and *will of God*, and the others only read as the apocryphal books now are, for “ Ex-
 “ ample of life, and instruction of man-
 “ ners ;” for they may be all very true and very authentic histories; but every true and authentic history is not *therefore* to be deemed Scripture, or made an article of faith.

The expression of Christ's *sitting at the right hand of God, the Father Almighty*, though literally taken from Scripture, is, I humbly conceive, unfit to be used in our Creed, because, though it is evidently figurative, it leads the mind to *personify*, or give a body to the Father, the doing of which, is, of all things, the most positively and clearly forbidden; and, as I before observed, upon such expressions, it is a very different thing, to conceive rightly their meaning
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when proposed to us, and to express our belief of the *expressions* themselves, by repeating them; for, although every man understands the expression of Christ sitting at the right hand of God as meaning only his exaltation to the first place of power and dignity with the Father, yet, if he expressly says, that he *believes* that Christ *is sitting at the right hand of God*, he necessarily declares, in terms, his belief that God has hands; and, therefore, I conceive that another expression used by St. Paul, in his Epistle to the Hebrews, to convey the same idea, might be substituted with less danger of *personifying* the Father, which is, that Christ, when he ascended into Heaven, *sat down on the right hand of the Majesty on High*; or, according to Christ's own expression in St. Luke, *sits on the right hand of the power of God*. I omit to take notice of smaller matters, such as mis-translations and obsolete meanings of words, because I would not be thought to be too minute in matters

matters of such high and universal importance, and therefore I shall close this head with expressing my sincere belief, that if these reforms were made in our liturgy and articles, not one of which militate in the least against any doctrine which the Church deems necessary to the salvation of Christians, or would at all affect her stability or authority, every real objection to our public service would be removed, and an effectual door opened to reconcile and receive the great body of Protestant Dissenters, and the not less numerous classes of absenters from her communion and ordinances: nay, I am persuaded, Jews, Turks, and Infidels, would be led to think more favourably of Christianity, and inclined to embrace a faith which offered no tenet repugnant to their reason, and the notions they already had of the Deity, or required them to express their belief in any terms but such as they understood the meaning of. The propagation of the Gospel among In-

fidels is certainly a work of great charity, and becoming the professors of the most benevolent Religion that mankind were ever blessed with ; but surely we shall set about that work with better promise of success, if we first correct whatever may be amiss in our own systems and œconomy. It is good advice to every reformer, to begin with mending himself ; and if every Church and every sect would follow it, we should presently be of one heart and one mind, as were the primitive Christians, before the riches and honours of this world were thrown among them to scramble for.

But to render the Christian system as complete as its divine Author intended it, and not only a perfect rule of action, but the enlarger of science, the elevator of our conceptions, the director of our judgement, and the perfectioner of our nature, it will be proper to correct our *speculative* errors, even in things not essential to the belief or practice of the bulk of mankind. This is
a sub-

a subject I enter upon, with the greatest diffidence of my own judgement and sufficiency for its discussion. The wilderness of speculation is an extensive one, and where I am about to penetrate, I perceive no track to direct or guide me through its mazes ; but I have the distant glimmering of the star of Revelation before me, and I trust I shall receive such a portion of its rays, as will keep my steps from wandering into dangerous errors ; and therefore I will venture on.

The apostacy and expulsion of the fallen angels ; their enmity to mankind ; man's original state of innocence, and his fall from it ; and his redemption, by the Son of God's assuming his nature and suffering death, are all matters of fact, which, with all true Christians, I sincerely believe, because they are contained in the holy scriptures ; but I confess I have never heard such an account of them as satisfied me respecting their history, or reconciled them to my notion of

the being and attributes of God : and I will briefly (but fairly) state the difficulties which have occurred to me. The leader of the Angels who, we are told, *kept not their first estate*, is represented to have been of the highest order in Heaven. His capacity for happiness, and the measure he enjoyed of it, must have been greater than others in proportion to the exaltedness of his station, and the perfection of his intellects. Nay, if we reason by analogy, and suppose that angels have their progression in improvement, as well as men and all other creatures, we must believe that Lucifer, for so he was called when an archangel, had arrived to the high station he then stood in, by a long series of faithful services, and ready obedience to the will of his Creator : what sufficient cause, then, has ever been assigned for his revolt against God, or who could have seduced him from his allegiance, and instigated him to wage war with the Omnipotent ? Milton's fine imagination has
dressed

dressed up a fable, which is the only history
 that I know of which has ever been attempted
 to be given of this astonishing event; but the
 cause he supposes militates directly against the
 eternity and divinity of the Son of God, and
 cannot therefore be admitted by Christians;
 for if the Son partakes of the divine nature,
 and existed from all Eternity, Lucifer must
 have known it, and could not therefore
 have been offended at the command to wor-
 ship him. His enmity to the new creature
 man, as the work of the Son of God, is indeed
 naturally enough accounted for, upon Mil-
 ton's supposition; but it is beyond all con-
 ception improbable, that the Son of God,
 who must have known and foreseen that
 enmity, should have suffered him to gratify
 it, and destroy the favourite work of his
 hands, almost as soon as he had completed
 it; or had the angels to whom he commit-
 ted the guard of Paradise, permitted the ene-
 my to enter, their inattention would have
 surely been recorded, and we should have
 found

found them *numbered with the transgressors*. That the circumstance in which man disobeyed his Creator, was the eating the forbidden fruit, at the instigation of him who is called the Serpent, we cannot doubt; but the representations made by all poets and painters, of the transaction, are in the highest degree absurd. The shape assumed by Satan, is represented by them as that of a large snake, twined round an appletree, from which he is supposed to have addressed Eve, who, instead of being frightened at hearing a snake speak for the first time, and running away to her husband, as the stoutest of her daughters would have done, enters into a friendly colloquy with him, and not only takes the reptile's word, in contradiction to what God himself had told her, but gives him implicit credit for knowing the councils of the Most High; *for God, says he, doth know, that by eating it, you shall become as Gods*; and accordingly she takes the apple, eats a part of it, and
gives

gives the rest to her husband. That husband, too, fresh out of the hands of his Creator, and in frequent conference with him, gives an easy credit to the tale of his wife, and takes the snake's word at second-hand, to authorize him in disobeying the positive command of the Almighty, and, without any repugnance, eats up the apple. Now, let us stop, to consider not only how weak and silly these perfect creatures appear to be, from this representation, but also how enormously criminal in the sight of God. God had not only forbid them to eat of the fruit, but had told them, *that in the day they did eat of it, they should surely die*. They not only disobey God, in eating it, but they do it under the assurance of the serpent that God had told them a lie, and meant to deceive them ; for that they should not die, but become as Gods : and thus is their *disbelief* of God's word made the forerunner or cause (by this representation) of their act of disobedience ; and their *infidelity* appears

appears to be the occasion of man's misery. Was it, then, to restore such weak and wicked creatures (for greater turpitude cannot well be imagined) to a condition they had so wilfully and wantonly forfeited, that the Son of God emptied himself of his Divinity, took upon him a human body, continued in it thirty-eight years upon earth, and at last suffered a painful and ignominious death ; while the glorious angels that had also fallen, are condemned to everlasting torments ? This, indeed, might well be called *marvellous, even in our eyes*. But it is almost as great a wonder, that none of the bright ornaments of the clerical profession, which have appeared among us, since the revival of letters, have ever (that I have read of) attempted to give a better account of so astonishing a transaction, but have contented themselves with taking the account, as it came handed down to them, and exercised their great talents and deep learning, in palliating the objections and
smooth-

smoothing the difficulties with which it was attended ; for none of them have ever been able to answer or remove them. Let not then an attempt to do, what so many great luminaries of the Church have declined, be deemed too presumptuous in a layman, more versed in the ways of men than in the sequestrations of a cloyster ; for perhaps that very acquaintance with human policy which his situation gave him, may have led him into a train of thinking, which may enable him better to develope the mazes of celestial and infernal polity, than the most studious and contemplative way of life could have done. Be that, however, as it may, and whatever may be his success, he trusts he shall be excused for doing his best to correct erroneous opinions, and extend the boundaries of human knowledge, and so more fully *vindicate the ways of God to man*. To begin, then, where all things have their beginning, with the infinite and eternal Being, instead

of considering Him as existing a solitary Being for an eternity, as it is absurdly called, before he created any thing, and in utter darkness, as light is as much a creature as a man is, I shall suppose him ever in the exercise of his attributes, and always surrounded with light and glory, and hosts of intelligent creatures, the works of his hands ; for is it more difficult to conceive the Deity to be *always acting*, than to conceive him *always existing* ? The difficulty only lies in our fixing a period or date to his beginning to work, and the necessary consequence is, that we suppose he must have existed *an Eternity**, before that date

or

* Eternity, instead of being represented as a line infinitely extended, should be considered as an unit or instant, without succession or progression, and to have no relation to any thing but the Deity, in whose existence it is comprehended ; for to him all things are continually present, and the revolutions which make *time* to his creatures, do not respect him ; for

or period; whereas, by confidering him as always acting, and all things moving in perpetual fucceffion, we get rid of the abfurdity, and entertain notions of the Deity more fuitable to his wondrous power and goodnefs, and more analogous to what we fee and know of his works. For what is there that we are acquainted with, that is not in a ftate of continual progreflion? and what is there that hath life, that is not both child and parent, riles out of the ruins of what went before it, and becomes the fubftance of fomething that follows it; and the little fyftem to which our earth belongs, which we know was brought into exiftence, in its prefent form, about fix thoufand years fince, was probably formed out of the ruins of a former,

one of their days, and a thoufand of their years is all the fame to his duration and Omnifcience, as is the expansion or contraction of the orbits of all the heavenly bodies, that occupy the immeafurable concave that furrounds us, to his Infinity.

and will become the materials of another, when it has fulfilled its period*. In this universal progression, intelligent, as well as material beings are included; for there

* The late discovery of the Prussian astronomical professor *Euler*, that the earth, in every revolution, narrows her orbit, and draws nearer to the sun, and consequently will, in a course of years, come within its vortex, and be consumed by it, corroborates the Mosaic account of the recent creation of our system, and the Christian thesis of its destruction by fire; but it is only to *our system* that Moses's account is to be applied; for what have we to do with any other? It would be just as wise to suppose that God created that infinity of luminous bodies, which *Herschell's* improvement of the telescope has made known to us, the rays of whose light have scarcely travelled down to us since our creation, for our sole use and benefit, as to suppose the Eternal Being had only *began* the work of creation six thousand years since; and the mite has as good reason to imagine there were never any cheeses made before the one which he inhabits, and that *it* was made entirely for his use.

is as much room for improvement in ascending towards infinite perfection, as there is for projection into infinite space. A capacity for improvement implies free agency ; and free agency cannot operate, without an object for choice ; and this leads me to suppose that angels are exposed to trial in every gradation, and that the highest are not exempt from it, though their intellectual powers improve as they advance.

Known unto God are all his works ; but the portions of his divine Prescience, which he distributes among his intelligent creatures, we must suppose, is according to their stations and degrees of perfection. That the prescience of angels is much beyond our's, we may safely allow ; and that among them, the archangels' transcends that of the inferior orders.

Why it has always been taken for granted that the angels' apostacy *preceded* man's creation,

creation, I cannot conceive ; for there is no warranty for it from Scripture ; and therefore I shall take the liberty to suppose *it did not* ; and I think I have the authority of David and St. Paul on my side. The former says of man to God, *Thou madest him a little lower than the angels* ; and St. Paul repeats David's words in his Epistle to the Hebrews. But if angels had fallen before man was made, it could not have been said with truth by either, that man was *made a little lower than them* ; but besides, St. Paul, in his Epistle to the Corinthians, directly asserts man's superiority to the fallen angels, by saying, *Do ye not know that the saints shall judge the world,* and, *know ye not that we shall judge angels ?* Such a prescience of man's destination, and of the fact of the future exaltation of his nature, without the manner of it, as should furnish matter for their speculation, and trial of their obedience and submission to the Divine Will, it might please the Almighty

mighty to permit the angels to acquire at the time of man's creation ; and no subject can be imagined more apt to alarm the pride, and excite indignation in an archangel, than the apprehension of seeing a creature, so much his inferior in all respects, exalted above him ; and as Lucifer was one of the first order, or probably the highest of all, *his* pride was likely to be most hurt, and most apt to set his ingenuity to work to devise means to prevent the intended indignity to himself and his companions. To oppose by force the will of the Almighty, or of his Son, they must have known to be vain ; and therefore to circumvent his purpose, and prevent their own humiliation, by stratagem, must have been their only hope ; and what method more practicable could their imagination suggest, than the misleading the new creature, and causing him to offend his Maker ? as that must effectually prevent his
exal-

exaltation. With this intent, Lucifer, the archangel, came down to Eden, or, as St. Paul expresses it, *left his own habitation*, in that shape which the other angels appeared in to Adam, which was that of a flying dragon or serpent, or cherubim, surrounded with the *shecenab* or luminous rays which always attended the heavenly visitors. To *such* appearances Eve was accustomed, as well as to their voice ; and as she rightly conceived Lucifer to be of the heavenly host, and a messenger from the Most High, she naturally gave ear to what he told her, and submitted her own conception of God's command to the high authority of this heavenly expositor ; or, as she told her tale to God, with that simplicity which never accompanies turpitude of heart, *the serpent beguiled her, and she did eat*. Her declaration to Adam, that an archangel had assured her that God would not punish them with death for eating it, but

but that it would make them like the chiefs of the heavenly host, and superior in wisdom to the highest of them, accounts for his ready acceptance of the apple, and participation in her crime. Here then, the *day sprung from on high*, breaks in upon us with its refulgent light, displaying before our eyes the whole of the wonderful scheme of the Divine œconomy in the amazing business of man's creation, fall, and redemption; for here we see the *pride* of Lucifer, which we are assured was the occasion of his apostacy, exciting him to oppose the Divine will; we see a reason for his undertaking the seduction of our first parents; we find an excuse for *their* violation of God's command, which removes the charge of disbelief and voluntary disobedience, and leaves them the objects of his mercy and compassion; while the insolent presumption and base treachery of Lucifer and his

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confederates render them for ever obnoxious to the Divine displeasure, and exclude them from all title to favour or forgiveness. The deceived and seduced are always entitled to pity amongst men, while the deceiver and seducer is ever the object of resentment and detestation. Compare now the result with this reasoning, and it will be found perfectly correspondent. The Son of God immediately determines to redeem deluded man; and the seducing angels, who *kept not their first estate, but left their own habitation*; he hath reserved in chains under darkness unto the judgement of the last day; and the account we have of what passed in Paradise after the transgression, coincides with this hypothesis: that shape which the angels had hitherto appeared in was never afterwards to be assumed by any of the celestial host, to prevent mankind from being again deceived by Lucifer or his associates, to whom it was left to assume

assume it, as we find him afterwards called the Old Serpent and the Old Dragon, by the sacred writers, and the animal whose shape he had assumed was degraded from a winged inhabitant of the air to a reptile creeping on the earth, as an emblem of the humiliation which Lucifer himself was about to suffer; and it is very remarkable, that all celestial messengers that, from henceforth, are recorded to have visited the human race, appeared in the human shape, if they took any. The angels that came to Abraham in the plains of Mamre, were three men; the two which came to Lot were men; the one that wrestled with Jacob was a man; the one which appeared to Joshua was a man; that which appeared to Gideon was a man; the one which foretold the birth of Samson to Manoah and his wife, was a man also; the one which appeared to Zaccherias and stood

by the altar, as recorded by St. Luke; was a man; those which were with Christ at his transfiguration appeared as Moses and Elias; those which were seen at the sepulchre appeared as men in white raiment; and in all the other instances recorded in the New Testament.

But although the delusion under which our first parents offended might serve to extenuate their crime in the sight of their Creator, his justice required that they should suffer the punishment annexed to the transgression of his command: and here let us admire the goodness of God to the human race, in converting that punishment into a blessing, and rendering it the means of restoring our nature to its forfeited capacity for celestial happiness. Nothing contaminated with guilt can enter the kingdom of Heaven, and therefore, to fit us for exaltation thither, we must not only be pardoned but renovated; our souls
must

must be washed and our bodies purified; the blood of Christ does the one, and death and the grave perform the other: and thus death and the grave, to which our offence made us subject, becomes the gate of Heaven, and the passage to everlasting happiness; well, then, may every Christian cry out with the Apostle in exultation over them, *O Death, where is thy sting? O Grave, where is thy victory?* Their victory, indeed, is like the triumph of Lucifer, short and vain; he, we may suppose, returned full of joy and self-gratulation to receive the applauses of his associates; but the vengeance of the Almighty soon followed him, and those of the heavenly host who, confiding in the Divine justice and goodness, held fast their integrity, and submitted themselves to his most holy will, were sent to execute the high behest. And now commenced that war in Heaven which Milton so gloriously describes,

describes, and that ended in the victory of the faithful host over the rebellious and desperate band, whose defeat our Saviour himself tells us he was witness to, when he says, he *saw Lucifer fall like lightning from Heaven*. The Divine justice, power, and wisdom, having thus vindicated themselves upon the treacherous seducers, full scope was left for the exercise of those more lovely attributes of mercy and goodness towards the unfortunately deceived: but while we rejoice in the great and inestimable benefits we derive from the amazing and adorable scheme of our redemption by the Son of God, let us consider a little, whether, by the hypothesis we have been founding our reasonings upon, his incarnation does not appear to have had a still more extensive purpose than merely the restoration of mankind.

That angels are free agents, and that God knows their thoughts, are positions which

which will readily be granted; that he therefore knew those whose exaltation had destroyed that humility which had entitled them to it, and raised in them ideas of their own merit and services, which rendered them unworthy of the stations they filled, must also be allowed; expulsion or annihilation it was certainly in God's power to have inflicted; but how then could his justice have been manifested to the whole creation, or even to the sufferers themselves? their obedience and submission was therefore to be put to the test, and the trial must be such as would be consistent with the goodness and justice of God to propose, and, at the same time, leave the delinquents without excuse for their failure. What service, what duty, then, can we imagine the all-perfect Being to require of his angels, that could afford such a trial? Neither his justice nor his goodness could suggest one, which
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the angels should perceive to be too difficult to be executed by the powers they possessed ; nor indeed could it be supposed that the Omnipotent would not endue them with sufficient strength to fulfil his own commands ; and his wisdom could not suggest one so derogatory of that order which he himself had established among them, as might shock their pride in its execution. A *speculative* proposition seems, therefore, the only mode free of objection, and this the creation of a new order of intelligent beings, by the Son of God, very naturally furnished. What was their nature, what their destination, what their powers, or what rank they were to hold in the Universe, were all very natural subjects of inquiry and debate in the celestial assemblies ; and as we are expressly told the angels *desired to look into* the great mystery of the exaltation of man's nature, by the Son of God assuming it, which implies

plies that they were not able to comprehend it. We have good ground to suppose, the *event* only was some way made known to them, but the manner of its accomplishment kept out of their sight, for the very purpose I have stated, that of a trial of their submission and obedience to the will and dispensations of their Creator, and a manifestation of the Divine justice and omniscience, in discriminating between the refractory and the submissive, the proud and the humble, the self-sufficient and the faithful, of the whole intellectual world. An end of such vast importance would alone be a sufficient reason for Christ's incarnation ; but when, at the same time, it is made the means of restoring man to his original destination, and filling up those voids in the celestial choirs which the apostacy of Lucifer and his confederates occasioned, from those of the numerous sons of Adam, who already have been, or

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are yet to be, produced on this first stage of their existence, that prove themselves good and *faithful stewards of the talents* committed to their management, range themselves on the side of the *great Captain of their salvation*, and *manfully fight under his banner* against the rebels to his authority, and the enemies of their exaltation and happiness: the accomplishment of two such amazing objects, so connected, and the new intelligent creature man so incorporated (if I may be allowed the expression) into the great moral system of God's government, in like manner as the material bodies which were brought into existence with him, connect with, and compose a part of, the material system of the universe; removes from my mind every shadow of objection to the credibility of the amazing condescension of the Son of God, in becoming man, that arose from the consideration of the insignificancy or unworthiness of the

object

object attained by it; and if my hypothesis is so fortunate as to produce the same effect in the minds of others, I shall rejoice in having been the instrument of taking a very great *stumbling-block* out of the road of proselytes to Christianity, and increasing the satisfaction, by adding to the conviction of its professors. Encouraged by the hope of having so done, I shall proceed to the consideration of the great mystery of the incarnation itself, to which my subject has brought me. I have already professed to know nothing of the Deity, but what Revelation has taught me *; and that shall be the

* Whether man, by the exercise of his own reason, could have attained the knowledge of the being of a God, is an idle subject of debate amongst Jews or Christians; for to all who believe the Mosaic account of man's creation, a revelation of the being of a Deity must be supposed to have superseded all acts of ratiocination in Adam; and it would be truly ridiculous to suppose him setting about to prove to himself the be-

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the sole guide of my disquisitions. The Holy Spirit then tells me, by the pen of Moses, that man was created in *the image of God*, in the first chapter of Genesis ; and, in the fifth, he repeats the same idea, only varying the expression, by saying he was created in *the likeness of God*, instead of *in the image of God* ; and in the ninth chapter, when God gives to Noah the command against murder, he adds, as the reason of its severity, that, *in the image of God made he man* ; and the same idea is inculcated by Christ himself, in his reply to the spies sent by the chief priests to draw something from him, that they might make matter of treasonable accusation against him, who asked

ing of a God, from the curious structure of a plant or animal, when he saw his angel before him, and heard his voice above him. But what is Reason, that we are so fond of relying upon it ? Is it more our own, or less the gift of God, than Revelation ? for, *O man, what hast thou, that thou didst not receive ?*

him

him if it was lawful to give tribute to Cæsar, by desiring them to *render to God the things which bore the image of God, and unto Cæsar, such as bore the image of Cæsar?* and St. Paul, in his Epistle to the Corinthians, calls man *the image and glory of God*. Man is therefore proposed to us, as the analogy by which we are to form our conceptions of God; and before we presume to inquire into the nature of the Deity, we ought to look within, and endeavour to make ourselves acquainted with our own nature and composition.

Man is defined to be a rational animal, composed of two natures, an immaterial or celestial soul, and a material or terrestrial body. How these two natures are united, or how they act upon one another, no one pretends to know; but all men being sensible of the *fact*, sit down contented, without any knowledge of the *manner* of the performance. There is, however, another thing that deserves our consideration, besides

sides the mere operation of our bodies upon our souls, and of our souls upon our bodies, which is the opposite will and contrariety of inclinations which we perceive within us towards one and the same object at the same instant. Now, as the body, however it may influence or restrain the soul in its operations, has never been supposed to possess the power of volition, there is no more reason to allow a contrariety of wills in the soul, from its influence upon it, than there is to allow a contrariety of movements in the body, from the operation of the soul upon it ; and yet our eyes do not look different ways ; we never lift up both our legs, when we intend to lift up only one, nor does the left hand interpose itself when the right only is meant to act. St. Paul states this contrariety of inclinations within him, in a very clear and strong light, in his Epistle to the Romans, where he says, *That which I do, I allow not, for what I would that I do not, but what I hate that I do ;*

do ; and I see a law in my members waring against the law in my mind, and bringing me into captivity to the law of sin ; and concludes, So then, with the mind, I myself serve the law of God, but with the flesh the law of Sin. Here then, are two principles of action, as precisely defined and ascertained as words can do ; and to their truth every man can give his own testimony : for what man is there that has not felt himself incited to do a thing which his judgement told him at the time was wrong ? The material or corruptible mass of blood, and flesh, and bones, cannot be either of these principles ; but it may have an animal soul belonging to it, as we see is the case with all things that have life, which may govern its actions and perform all the mechanical functions, and without which the celestial soul cannot act upon the body, and which endeavours, in its turn, to govern and control the celestial soul ; and thus every man appears to be a

trinity

trinity within himself, and he need not go to either the mathematical-instrument maker, the woollen draper, or the tallow chandler*, for an idea of the three distinctions in the Divine nature, when he finds it to his conviction in his own; and what is most extraordinary, our common mode of speaking implies such a distinction in ourselves and in every man we speak of, though we never advert to it; for when we say a man's head is better than his heart, what can we mean but that his celestial spirit is in subjection to his animal soul, which forces him to do the thing it disapproves, as was St. Paul's case.

By this analogy, which God himself has given us, we are plainly led to conceive three distinctions in the Godhead, and with our full consent to embrace the

* This alludes to the common, but impious and absurd representations made of the Trinity, by a triangle, two tapers lighted at a third, and three folds in the skirt of a coat.

Christian

Christian doctrine, as delivered by Christ himself and his holy Apostles, of an *Eternal Father, Son, and Holy Ghost*; this analogy involves no contradiction, no absurdity or confusion of names or ideas; we all know what we mean by the *mind*, the *soul*, and the *body* of a *man*, when we speak of them separately, and that when we name *the man* we mean them all united*.

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* Should it be said that my analogy overfets my hypothesis, as the separation of any of the three distinctions in man from the other two destroys the man, and therefore the incarnation of the Son must have destroyed the Deity, I answer, that an analogical resemblance is never supposed to imply an exact similitude; man is born, and dies, but no one conceives either of God, who is without beginning or end: man's nature and God's nature then, are not, in any respect, the same, and therefore it is by no means a necessary consequence, that what would destroy the one would destroy the other; but, I will ask the objector, in my turn, who told him that the separation of the soul from the body is the destruction of the man? the body, indeed, we know rots and moul-

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ders

The names of Father, Son, and Spirit, give an idea of a *relation* which implies a *sameness of nature or essence*, and, at the same time, a *submission of will* in the Son and Spirit to the Father; and Christ's own declarations, that *he came not to do his own will, but the will of him that sent him*, and the like, and that *the Holy Ghost should not shew them* (his disciples) *of his own, but of the Father's*, clearly prove it. When, therefore, we call the Father alone God, we do not take any thing from the Divinity of the Son or of the Holy Ghost; for it is the Father who exercises the supreme power, and in him all fullness resides.

ders into dust, but even the advocates for the soul's materiality do not suppose *the whole man* is entombed with the body: a body of some size and shape is, indeed, necessary to complete *our ideas* of a man, but whether it is necessary to *his own certainty of his own existence* we are yet to learn, and, until that is known, no argument against my hypothesis can be drawn from the analogy I have followed.

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The analogy I have been following will here assist us, for are not all the powers of the whole man exercised by the celestial spirit, and is not that man most perfect whose animal soul and material body act in just conformity to the will of the celestial spirit, and whose will and inclinations are absorbed in it, or in complete unison with it, or according to Christ's command, *being perfect as our Father in Heaven is perfect**? Farther I dare not proceed, for farther the light of revelation which I have been following will not guide me; nor is it necessary for any man to go farther to be a true and sincere Christian, if we take the word of the Apostles, or are governed by their practice, or the practice of all the Churches they established; and happy would it have been for mankind, if no other practice had ever been followed at

* If I were to give a definition of man according to the hypothesis I have been endeavouring to establish, I would say, he is *a perfect animal with a celestial soul*.

any time ; I, therefore, now quit the unfrequented regions I have been exploring, and, I trust, I have travelled through the trackless wilderness without losing my way, or wandering in the mazes of error or enthusiasm : the road I have now to follow is made broad, easy, and luminous, by the shining footsteps of the multitude of great and eminent travellers who have gone before me ; I shall not, therefore, venture out of the beaten track, but, at humble distance, follow my great leaders, and only presume to pick up a neglected thorn, or smooth an overlooked protuberance, which they deemed too insignificant for their notice.

Were the restoration of man's nature, and the satisfaction of the Divine justice, which Christians believe to have been the purpose of the Son of God's coming into the world, the only ones we could imagine to be answered by it, we might suppose that his appearance in human flesh at

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the time he began his ministry, and suffering death upon the cross, would have been sufficient for those ends; but we should recollect, that it has been solemnly declared, that all men will not be benefited by the restoration of their capacity for a title to immortal happiness, and that the vindication of the Creator's wisdom in creating them, and justice in punishing them, requires that he should prove to men and angels that the nature he gave to man was adapted to his situation, and that the duties he enjoined him were not beyond his powers to perform, and this could only be done by the exhibition of a man (uncontaminated by the depravity of Adam's transgression, and consequently in the same condition in which Adam was created) passing a *whole life* in strict obedience to the Divine will, and this was performed by the Son of God, when he had emptied himself of all his glory and divine attributes and became merely the celestial

celestial soul of that infant body which was prepared for him, of the substance of the Virgin Mary, in her womb, and continued thirty years from his birth (the period of man's life most prone to animal gratifications) subject to his parents, and in all things conducted himself as their son, but with such purity of heart and innocency of manners, that when he came to be baptized of John, a voice from Heaven declared *his Almighty Father well pleased in him.*

I shall pass over his doctrines and ministry as subjects well known and fully discussed, and hasten to the consideration of those, at the time calamitous, but in their consequences to mankind, glorious scenes; his *accusation, condemnation, and crucifixion*, and his behaviour in them, which, I conceive, are not generally well understood. The charge upon which he was apprehended by the Jews, and condemned by the Sanhedrim, was blasphemy, in *calling himself*

self the Son of God, and making himself equal with God, and the blasphemer was, by the Law of Moses, to be stoned to death as St. Stephen was afterwards. The Sanhedrim, however, not being permitted by the Roman government to put any man to death, applied to Pilate for authority to execute their sentence: *we have a law,* said they, *and by that law he ought to die, because he called himself the Son of God.* The fact was true, and Christ could only submit to it in silence; but if the Sanhedrim had prevailed with Pilate, and obtained his permission to put the sentence of their law in execution, they might have afterwards proved Christ not to be the Messiah, for one of the Prophets had said, *a bone of him shall not be broken;* and another, that *his hands and feet should be pierced;* and he himself had said, that *he should be lifted up at his death;* all of which, his being stoned would have flatly contradicted. Pilate, however, being a heathen in religion, though a Jew by nation,

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tion, did not think Christ's assumption of Divinity a crime to be punished with death, but considering him as an enthusiast or insane, proposed to scourge him, and send him about his business; and his doing so would have equally served to contradict the prophecies, as would the stoning him. That he might not escape, however, (or rather, that the prophecies concerning him might be fulfilled,) the Sanhedrim instantly dropt the accusation upon which they had tried and condemned him, and brought another which they rightly imagined would be more likely to be attended to by Pilate, as it would interest him in his destruction: this charge was treason against Cæsar, in styling himself King of the Jews; a charge utterly false in the sense in which his accusers urged it, though, in fact and reality, true. Christ, therefore, when he justified himself from it in the sense in which they meant it, by saying, if he had a kingdom in this world, he would have soldiers who
would

would fight for him, whereas he saw him a deserted individual, gave Pilate to understand, that he had a kingdom elsewhere. This justification, however, appeared so satisfactory to Pilate, that he still wished to release him, till the Jews alarmed his fears, that his doing so might be made an occasion of impeaching his attachment to Cæsar, by telling him, that if *he let Christ go, he was not Cæsar's friend, as whoever made himself a king derogated from Cæsar's dignity*: this brought Pilate into their measures; and as Christ was to be executed for treason, he was of course to undergo the punishment of a traitor, which was crucifixion. And now let the unbeliever stand amazed if he will not be convinced when he reads St. John's account of this astonishing transaction, which discovers so plainly the *wonderful ways of God*, in making the devices of wicked men subservient to his purposes against their will, and

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by the very means which they were employing to counteract them !

Great injustice is frequently done to the character of Christ, which was all meekness and submission upon this trying occasion, permitting himself to be *led like a lamb to the slaughter*, according to the prediction of Isaiah ; by representing him as suffering the most exquisite pains upon the cross, which forced him to cry out, with impatience of the anguish, *My God ! My God ! why hast thou forsaken me ?* This exclamation, however, as it is called, was in fact, nothing less than an expression of impatience under his sufferings ; for it was merely a quotation of the 22d psalm ; and the application of it to himself, in the manner all such quotations were then made, by repeating the two or three first words of the thing quoted, and as we now do, by calling the psalms or hymns by the name of the first Latin words which they begin with, as the *Te Deum*, the *Magnificate*, &c. ; and that the Centurian, who

who was probably a Jew, *so understood Christ*, is plain, from his own declaration upon hearing it, that *truly this man was the Son of God*; whereas, if he had conceived he so cried out from impatience of his sufferings, he would have been much apter to have concluded him *not to have been the Son of God*.

Christ having by his life and death, as the Son of Man, fulfilled all the gracious purposes of his appearance upon earth, at his resurrection from the dead resumed his Divine attributes, and received permission from the Father to exercise them in his human nature, which was now spiritualized, and fitted for glory, *even that glory which the Son had with the Father, before all worlds*, and in *that nature* will he come to judge men and angels, at the last day of this material system's continuance in its present form; and then will the wretched Lucifer, and his apostate confederates, see fulfilled, to their inexpressible mortification, that pre-

diction of the exaltation of the new-created
 nature, which had so inflamed their pride,
 and sharpened their envy, as to excite them
 to exert their malice and subtilty to defeat
 it; and then shall the wicked and faithless
 of mankind, their miserable associates, dis-
 mayed and terrified by the splendid Majesty
 of that meek and humble Nazarite, whose
 precepts they rejected, whose Divinity
 they ridiculed, and whose redemption they
 despised, call in vain upon the dissolving
 rocks to fall upon them, and the melting
 hills to cover them from the face of HIM
that sitteth upon the throne of judgement;
 while the *faithful in spirit*, and the *pure in*
heart, awaked by the trumpet's joyful sound,
 and the refulgent beams of celestial light
 breaking in upon them, shall spring from
 the grave to meet their Saviour in the air,
 and receive from him that extatic welcome,
Come, ye blessed of my Father, receive the
Kingdom prepared for you from the beginning,
for where I am, you shall be also FOR EVER.

A prospect

A prospect like this, is an object worthy the ambition of a being who claims kindred with angels ; and he who has conceptions sublime enough to entertain and enjoy it, will look down from the height to which it elevates him, with pity and contempt, upon the little triumphs of an Alexander or a Cæsar, and the tinsel pageantry of all worldly pomp and grandeur. Nor will he be more apt to be alarmed by the terrors of human power, than allured by its blandishments ; for, in the seraphic language of Dr. Skelton, “ Let Persecution seat itself
 “ upon a throne, and try him with the
 “ frowns of power ; let it shake its lash and
 “ rattle its chains, and point to its loath-
 “ some dungeons, it shall find his soul raised
 “ infinitely above all its menaces. Let
 “ Death present itself in its most hideous
 “ dress ; let it foam on the jaws of the wild
 “ beast ; let it groan from the cross ; let it
 “ devour in the fiery furnace ! he shall
 “ meet

“ meet it with a smile, he shall embrace it
 “ with a calm and steady joy.” Such are
 the glorious effects of the Christian Faith,
 and such are the hopes founded upon it, by

*A Layman of the Church of
 England.*

JOURNAL

OF A

CONVENTION

OF THE

Protestant Episcopal Church

IN THE STATES OF

NEW YORK,
NEW JERSEY,
PENNSYLVANIA,
DELAWARE,

MARYLAND,
VIRGINIA,
AND
SOUTH CAROLINA;

HELD IN

CHRIST CHURCH,

IN THE

CITY OF PHILADELPHIA,

FROM

SEPTEMBER 27th to OCTOBER 7th, 1785.

TO THE HONORABLE

COMMISSIONERS

OF THE LAND OFFICE

NEW JERSEY

IN RESPONSE TO A RESOLUTION

PASSED BY THE SENATE

ON THE 14TH DAY OF

MARCH 1888

AND IN ACCORDANCE WITH

THE ACT OF APRIL 18TH 1875

L I S T
O F T H E
Members of the Convention.

From the State of NEW YORK.

THE Rev. SAMUEL PROVOST, A. M.
Rector of Trinity Church, New York.
The Hon. JAMES DUANE, Esq.

From the State of NEW JERSEY.

The Rev. ABRAHAM BEACH, A. M. Rec-
tor of Christ Church, New Brunswick.
The Rev. UZALL OGDEN, Rector of Christ
Church, Suffex.
PATRICK DENNIS, Esquire.

O

From

98 *List of the Members of the Convention.*

From the State of PENNSYLVANIA.

The Rev. WILLIAM WHITE, D.D. Rec-
tor of Christ Church and St. Peter's,
Philadelphia.

The Rev. SAMUEL MAGAW, D.D. Rec-
tor of St. Paul's Church, Philadelphia.

The Rev. ROBERT BLACKWELL, A.M.
Assistant Minister of Christ Church and
St. Peter's, Philadelphia.

The Rev. JOSEPH HUTCHINS, A.M. Rec-
tor of St. James's Church, Lancaster.

The Rev. JOHN CAMPBELL, A.M. Rector
of York and Huntingdon.

RICHARD PETERS, Esquire.

JASPER YATES, Esquire.

STEPHEN CHAMBERS, Esq.

SAMUEL POWELL, Esquire.

THOMAS HARTLEY, Esquire.

EDWARD SHIPPEN, Esquire.

JOHN CLARK, Esquire.

WILLIAM ATLEE, Esquire.

Mr. ANDREW DOZ.

Mr.

List of the Members of the Convention. 99

Mr. EDWARD DUFFIELD.

Mr. JOSEPH SWIFT.

Mr. NICHOLAS JONES.

Mr. JOHN WOOD.

From the State of DELAWARE.

The Rev. CHARLES H. WHARTON, Rec-
tor of Emanuel Church, New-Castle.

The Hon. THOMAS DUFF, Esquire.

JAMES SYKES, Esquire.

Mr. JOHN REECE.

Mr. JOSEPH TATLOW.

Mr. ALEXANDER REYNOLDS.

Mr. ROBERT CLAY.

From the State of MARYLAND.

The Rev. WILLIAM SMITH, D. D. Prin-
cipal of Washington College, and Rec-
tor of Chester Parish.

The Rev. SAMUEL KEENE, D. D. Rector
of Dorchester Parish.

The Rev. WILLIAM WEST, D. D. Rec-
tor of St. Paul's, Baltimore Town.

100 *List of the Members of the Convention.*

The Rev. JOHN ANDREWS, D. D. late
Rector of St. Thomas's, Baltimore, and
now) Principal of the Academy of the
Protestant Episcopal Church, Philadel-
phia.

The Rev. JAMES JONES WILMER, Rec-
tor of St. George's, Harford County.

Dr. THOMAS CRADOCK.

Mr. JOSEPH COUDEN.

From the State of VIRGINIA.

The Rev. DAVID GRIFFITH, Rector of
Fairfax Parish.

JOHN PAGE, Esquire.

From the State of SOUTH CAROLINA.

The Rev. HENRY PURCELL, D.D. Rector
of St. Michael's, Charleston.

The Hon. JACOB READ, Esquire.

The Hon. CHARLES PINKNEY, Esquire.

JOUR-

JOURNAL,

&c. &c.

TUESDAY, 27th of September, 1785.

CLERICAL and Lay Deputies from several of the States assembled ; and judging it proper to wait the arrival of the Deputies from the other States,

Adjourned until to-morrow at ten o'clock.

WEDNESDAY, 28th of September, 1785.

The Convention met, according to adjournment ; and the Rev. Dr. Keene, by desire, read prayers.

The Rev. David Griffith was unanimously chosen Secretary.

On

On motion, *Resolved*, That a President be now chosen by ballot, and that each State have one vote ; which being done, and the ballots counted, it appeared that the Rev. William White, D. D. was unanimously chosen.

Ordered, That the Deputies from the several States produce the testimonials of their appointment ; which being done, and the testimonials read,

Resolved, That the testimonials produced from the church in the several States, viz. in New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina, are satisfactory.

The Resolutions of a Convention of the Protestant Episcopal Church, held in the city of New York, on the 6th and 7th of October, 1784, were read.

Ordered, That the same lie on the table.
Adjourned to six o'clock this evening.

WEDNES-

WEDNESDAY EVENING, *Six o'clock.*

The Convention met, according to adjournment.

Ordered, That the proceedings of a former Convention at New York be again read; which being done, and the different articles considered,

Resolved, That the first, second, and third articles proposed as fundamental by the said Convention, are approved of.

The fourth article being read, it was, on motion, *Resolved*, That a Committee be appointed, consisting of one Clerical and one Lay Deputy from the Church in each State, to consider of and report such alterations in the Liturgy, as shall render it consistent with the American revolution and the constitutions of the respective States: And such further alterations in the Liturgy, as it may be adviseable for this Convention to *recom-*
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mend to the consideration of the Church here-represented.

Resolved, That the fifth, sixth, and seventh of the aforesaid articles, proposed as fundamental, are approved of; the sixth article being first explained and understood, as meaning that the Deputies are to vote according to the States from which they come, and not individually.

Resolved, That a Committee, to be composed as aforesaid, prepare and report a draft of an ecclesiastical constitution for the Protestant Episcopal Church in the United States of America.

A Committee was appointed accordingly, viz. the Rev. Mr. Provost and the Hon. Mr. Duane for New York; the Rev. Mr. Beach and Mr. Dennis for New Jersey; the Rev. Dr. White and Mr. Peters for Pennsylvania; the Rev. Dr. Wharton and Mr. Sykes for Delaware; the Rev. Dr. Smith and Dr. Cradock for Maryland; the Rev. Mr. Griffith and Mr. Page for Virginia; and the
Rev.

Rev. Dr. Purcell and the Hon. Mr. Read for South Carolina.

Resolved, That the preparing the necessary and proposed alterations in the Liturgy be referred to the same Committee.

The Convention adjourned to ten o'clock to-morrow morning.

THURSDAY, 29th of September, 1785.

The Convention met, according to adjournment, and the Rev. Dr. Magaw read prayers.

Resolved, That a person be appointed to assist the Secretary, and to officiate in his stead when he shall be employed in the business of the Committee; and Mr. Clarke was appointed accordingly.

The Rev. Dr. Smith, as Chairman of the Committee for revising and altering the Liturgy, &c. reported, that the Committee had made some progress in the business referred to them, but not having completed

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the same, desired leave to sit again ; which being agreed to,

The Convention adjourned to ten o'clock to-morrow morning.

FRIDAY, 30th of September, 1783.

The Convention met, according to adjournment, and the Rev. Mr. Provost read prayers.

On motion, *Resolved*, That the Committee for revising and altering the Liturgy, &c. do also prepare and report a plan for obtaining the consecration of Bishops, together with an address to the Most Reverend the Archbishops and the Right Reverend the Bishops of the Church of England, for that purpose.

The Rev. Dr. Smith, from the Committee for revising, &c. reported that they had made further progress in the business referred to them, but not having finished the
same,

same, desired leave to sit again, which was agreed to.

The Convention adjourned to nine o'clock to-morrow morning.

SATURDAY, 1st of October, 1785.

The Convention met, according to adjournment; and the Rev. Dr. Smith read prayers.

The Rev. Dr. Smith, from the Committee for revising, &c. reported, that they had prepared a draft of the alterations to be made in the Liturgy; and that they had also prepared a draft of a General Ecclesiastical Constitution, which he was ready to report.

Ordered, That the same be now received; which being done, and the report read,

Ordered, That the said report lie on the table for the perusal of the members.

The Rev. Dr. Smith, from the same Committee, reported, that they have had

under consideration the further alterations to be proposed in the Liturgy, and were ready to report in part.

Ordered, That the report be now received and read : which being done,

Ordered, That the report last read, lie on the table.

Ordered, That so much of the revised Liturgy as respects the American revolution and the constitutions of the States be again read, and considered by paragraphs ; which being done,

Ordered, That the alterations in the Liturgy to be proposed to the church be again read, and considered by paragraphs ; which being done in part,

The Convention adjourned to six o'clock this evening.

SATURDAY EVENING, *Six o'Clock.*

The Convention met, according to adjournment.

Ordered,

Ordered, That the report from the Committee be resumed, and the remainder of it read and considered by paragraphs ; which being done,

The Convention adjourned to ten o'clock on Monday morning.

MONDAY, 3^d of October, 1785.

The Convention met, according to adjournment ; and the Rev. Dr. West read prayers.

The Rev. Dr. Smith, from the Committee for revising, &c. reported, that they had made further progress in the business referred to them, and were ready to report.

Ordered, That the report be now received, and that the same be read and considered by paragraphs ; which having been done in part,

The Convention adjourned to six o'clock this evening.

MONDAY

MONDAY EVENING, *Six o'Clock.*

The Convention met, according to adjournment.

Ordered, That the report of the Committee for revising, &c. be resumed, which was accordingly done; and the Convention having made further progress therein,

Adjourned to ten o'clock to-morrow morning.

TUESDAY, *4th of October, 1785.*

The Convention met, according to adjournment; and the Rev. Mr. Ogden read prayers.

Ordered, That clerks be employed to transcribe, under direction of the Chairman of the Committee for revising, &c. all the alterations proposed, and other matters agreed on by the Convention.

Ordered, That the draft of an Ecclesiastical Constitution be read and considered by

by paragraphs, which was done ; and the Convention, having made some progress therein,

Adjourned to six o'clock this evening.

TUESDAY EVENING, *Six o'Clock.*

The Convention met, pursuant to adjournment.

Ordered, That the consideration of the General Ecclesiastical Constitution be resumed, and that the same be read and considered by paragraphs ; which being done, and the blanks filled up, was agreed to, and is as follows, viz.

A Gene-

*A General Ecclesiastical Constitution of the
Protestant Episcopal Church, in the United
States of America.*

WHEREAS, in the course of Divine Providence, the Protestant Episcopal Church in the United States of *America* is become independent of all foreign authority, civil and ecclesiastical :

And whereas, at a meeting of Clerical and Lay Deputies of the said Church, in fundry of the said States, viz. in the States of Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, and Maryland, held in the city of New York, on the 6th and 7th days of October, in the year of our Lord 1784, it was recommended to this Church in the said States represented as aforesaid, and proposed to this Church in the States not represented, that they should send Deputies to a Convention to be

be held in the city of Philadelphia, on the Tuesday before the feast of St. Michael, in the present year, in order to unite in a Constitution of Ecclesiastical Government, agreeable to certain fundamental principles expressed in the said recommendation and proposal :

And whereas, in consequence of the said recommendation and proposal, Clerical and Lay Deputies have been duly appointed from the said Church in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina :

The said Deputies being now assembled, and taking into consideration the importance of maintaining uniformity in doctrine, discipline, and worship, in the said Church, do hereby determine and declare,

I. That there shall be a general Convention of the Protestant Episcopal Church in the United States of America, which shall be held in the city of Philadelphia,

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on the third Tuesday in June, in the year of our Lord 1786, and for ever after, once in three years on the third Tuesday of June, in such place as shall be determined by the Convention; and special meetings may be held at such other times and in such places as shall be hereafter provided for; and this Church, in a majority of the States aforesaid, shall be represented before they shall proceed to business; except that the representation of this Church from two States shall be sufficient to adjourn; and in all business of the Convention freedom of debate shall be allowed.

II. There shall be a representation of both Clergy and Laity of the Church in each State which shall consist of one or more Deputies, not exceeding four, of each order; and in all questions the said Church in each State shall have one vote; and a majority of suffrages shall be conclusive.

III. In

III. In the said Church in every State represented in this Convention, there shall be a Convention consisting of the Clergy and Lay Deputies of the congregations.

IV. “ The Book of Common Prayer,
 “ and Administration of the Sacraments,
 “ and other Rites and Ceremonies of the
 “ Church, according to the use of the
 “ Church of England,” shall be continued to be used by this Church, as the same is altered by this Convention, in a certain instrument of writing passed by their authority, entituled, “ Alterations
 “ of the Liturgy of the Protestant Episcopal Church, in the United States of
 “ America, in order to render the same
 “ conformable to the American revolution and
 “ the constitutions of the respective states.”

V. In every State where there shall be a Bishop duly consecrated and settled, and who shall have acceded to the articles of this General Ecclesiastical Constitution,

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he shall be considered as a member of the Convention *ex officio*.

VI. The Bishop or Bishops in every State shall be chosen agreeably to such rules as shall be fixed by the respective Conventions: and every Bishop of this Church shall confine the exercise of his episcopal office to his proper jurisdiction; unless requested to ordain or confirm by any church destitute of a Bishop.

VII. A Protestant Episcopal Church in any of the United States not now represented, may at any time hereafter be admitted, on acceding to the articles of this union.

VIII. Every Clergyman, whether Bishop or Presbyter, or Deacon, shall be amenable to the authority of the Convention in the State to which he belongs, so far as relates to suspension or removal from office; and the Convention in each State shall institute rules for their conduct, and an equitable mode of trial.

IX. And

IX. And whereas it is represented to this Convention to be the desire of the Protestant Episcopal Church in these States, that there may be farther alterations of the Liturgy than such as are made necessary by the American revolution; therefore the “ Book of Common Prayer, and
 “ Administration of the Sacraments, and
 “ other Rites and Ceremonies of the
 “ Church, according to the use of the
 “ Church of England,” as altered by an instrument of writing, passed under the authority of this Convention, entituled,
 “ Alterations in the Book of Common
 “ Prayer, and Administration of the Sa-
 “ craments, and other Rites and Ceremo-
 “ nies, of the Church, according to the
 “ use of the Church of England, *proposed*
 “ *and recommended* to the Protestant Epif-
 “ copal Church in the United States of
 “ America,” shall be used in this Church,
 when the same shall have been ratified by
 the

the Conventions which have respectively sent Deputies to this General Convention.

X. No person shall be ordained or permitted to officiate as a Minister in this Church, until he shall have subscribed the following declaration, “ I do believe the
 “ holy scriptures of the Old and New
 “ Testament to be the word of God, and
 “ to contain all things necessary to salva-
 “ tion ; and I do solemnly engage to con-
 “ form to the doctrines and worship of
 “ the Protestant Episcopal Church, as
 “ settled and determined in the Book of
 “ Common Prayer, and Administration of
 “ the Sacraments, set forth by the Gene-
 “ ral Convention of the Protestant Epif-
 “ copal Church in these United States.”

XI. This General Ecclesiastical Constitution, when ratified by the Church in the different states, shall be considered as fundamental ; and shall be unalterable by the Convention of the Church in any State.

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The Hon. Mr. Duane, from the Committee for revising, &c. reported, that they had, according to order, prepared a plan for obtaining the consecration of Bishops, and a draft of an address to the Most Reverend the Archbishops and the Right Reverend the Bishops of the Church of England, and were ready to report the same.

Ordered, That the plan and draft now offered be received; which being done, and the same twice read and considered by paragraphs, was ordered to be transcribed.

The Convention then adjourned to ten o'clock to-morrow morning.

WEDNESDAY, 5th of October, 1785.

The Convention met, according to adjournment; and the Rev. Mr. Provost read prayers.

Ordered, That the transcribed copy of the "Alterations in the Liturgy, to render

“ der it consistent with the American revolution and the Constitutions of the “ respective States,” be read and considered by paragraphs ; which being done,

Resolved, That the Liturgy shall be used in this Church as accommodated to the revolution, agreeably to the alterations now approved of and ratified by this Convention *.

On motion, *Resolved*, That the fourth of July shall be observed by this Church for ever, as a day of thanksgiving to Almighty God, for the inestimable blessings of religious and civil liberty vouchsafed to the United States of America.

On motion, *Resolved*, That the first Thursday in November in every year for ever, shall be observed by this Church as a day of general thanksgiving to Almighty

* Neither these nor the other alterations afterwards proposed are printed in the Journal, as they will appear in the Book of Common Prayer, now in the press.

God,

God, for the fruits of the earth, and all the other blessings of his merciful providence.

Ordered, That a Committee be appointed to prepare a form of prayer and thanksgiving for the fourth of July; and a Committee was accordingly appointed, viz. the Rev. Dr. Smith, the Rev. Dr. Magaw, the Rev. Dr. Wharton, and the Rev. Mr. Campbell.

Ordered, That the alterations in the Liturgy to be proposed to this Church be read and considered by paragraphs; and the Convention made some progress therein.

The Rev. Dr. Smith, from the Committee, to prepare a form of prayer and thanksgiving for the fourth of July, reported that they had prepared the same.

Ordered, That it be now received and read.

Ordered, That the said report be read

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and

and considered by paragraphs; which being done.

Resolved, That the said form of prayer be used in this Church on the fourth of July for ever.

Then the Convention adjourned to six o'clock this evening.

WEDNESDAY EVENING, *Six o'Clock.*

The Convention met, according to adjournment.

Ordered, That the consideration of the proposed alterations in the Liturgy be resumed.

Ordered, That the same be again read and considered by paragraphs; which being done, and the alterations agreed to,

Resolved, That the said alterations be *proposed and recommended* to the Protestant Episcopal Church in the States from which there are Deputies to this Convention.

Ordered,

Ordered, That the alterations made in the articles be again read ; which being done,

Ordered, That the same be read and considered by paragraphs ; which being done, and some time spent thereon,

Resolved, That the articles, as now altered, be *recommended* to this Church, to be by them adopted in the next General Convention.

Ordered, That the plan for obtaining Consecration, and the Address to the Archbishops and Bishops of the Church of England, be again read ; which being done, the same were agreed to, and are as follow :

First, That this Convention address the Archbishops and Bishops of the Church of England, requesting them to confer the episcopal character on such persons as shall be chosen and recommended to them for that purpose, from the Conventions of this Church, in the respective States.

Secondly, That it be recommended to the said Conventions, that they elect persons for this purpose.

Thirdly, That it be farther recommended to the different Conventions, at their next respective sessions, to appoint committees, with powers to correspond with the English Bishops, for the carrying of these resolutions into effect ; and that, until such committees shall be appointed, they be requested to direct any communications which they may be pleased to make on this subject, to the committee, consisting of the Reverend Dr. White, President, the Rev. Dr. Smith, the Rev. Mr. Provost, the Honourable James Duane, Esq. and Samuel Powell and Richard Peters, Esquires.

Fourthly, That it be recommended to the different Conventions, that they pay especial attention to the making it appear to their Lordships, that the persons who shall be sent to them for consecration, are desired in the character of Bishops, as well by the
 Laity

Laity as by the Clergy of this Church, in the said States respectively; and that they will be received by them in that character on their return.

Fifthly, And in order to assure their Lordships of the legality of the present proposed application, that the Deputies now assembled be desired to make a respectful address to the civil rulers of the States in which they respectively reside, to certify that the said application is not contrary to the constitutions and laws of the same.

Sixthly, And whereas the Bishops of this Church will not be entitled to any of such temporal honours as are due to the Archbishops and Bishops of the parent Church, in quality of Lords of Parliament; and whereas the reputation and usefulness of our Bishops will considerably depend on their taking no higher titles or stile than will be due to their spiritual employments; that it be recommended to this Church in the States here represented, to provide, that their respective

respective Bishops may be called " The Right Reverend *A. B.* Bishop of the Protestant Episcopal Church in *C. D.*" and, as Bishop, may have no other title; and may not use any such stile as is usually descriptive of temporal power and precedence."

*To the Most Reverend and Right Reverend the
Archbishops of Canterbury and York, and
the Bishops of the Church of England.*

WE, the Clerical and Lay Deputies of the Protestant Episcopal Church in fundry of the United States of America, think it our duty to address your Lordships on a subject deeply interesting, not only to ourselves and those whom we represent, but, as we conceive, to the common cause of Christianity.

Our forefathers, when they left the land of their nativity, did not leave the bosom of that Church, over which your Lordships
now

now preside ; but, as well from a veneration for Episcopal Government, as from an attachment to the admirable services of our Liturgy, continued in willing connection with their Ecclesiastical Superiors in England, and were subjected to many local inconveniencies, rather than break the unity of the Church to which they belonged.

When it pleased the Supreme Ruler of the Universe, that this part of the British empire should be free, sovereign and independent, it became the most important concern of the members of our communion to provide for its continuance : And while, in accomplishing of this, they kept in view that wise and liberal part of the system of the Church of England, which excludes as well the claiming as the acknowledging of such spiritual subjection, as may be inconsistent with the civil duties of her children, it was nevertheless their earnest desire and resolution to retain the venerable form of Episcopal Government, handed down to them,

them, as they conceived, from the time of the Apostles ; and endeared to them by the remembrance of the holy Bishops of the primitive Church, of the blessed Martyrs who reformed the doctrine and worship of the Church of England, and of the many great and pious Prelates who have adorned that Church in every succeeding age. But however general the desire of completing the orders of our Ministry, so diffused and unconnected were the members of our communion over this extensive country, that much time and negociation were necessary for the forming a representative body of the greater number of the Episcopalians in these States ; and owing to the same causes, it was not until this Convention, that sufficient powers could be procured for the addressing your Lordships on this subject.

The petition which we offer to your venerable body, is—that from a tender regard to the religious interests of thousands in this rising empire, *professing the same religious*

gious principles with the Church of England; you will be pleased to confer the Episcopal character on such persons as shall be recommended by this Church in the several States here represented: Full satisfaction being given of the sufficiency of the persons recommended, and of its being the intention of the general body of the Episcopalians in the said States respectively, to receive them in quality of Bishops.

Whether this our request will meet with insurmountable impediments from the political regulations of the kingdom in which your Lordships fill such distinguished stations, it is not for us to foresee; we have not been ascertained, that any such will exist; and are humbly of opinion, that as citizens of these States, interested in their prosperity, and religiously regarding the allegiance which we owe them, it is to an ecclesiastical source only we can apply in the present exigency.

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It may be of consequence to observe, that in these States there is a separation between the concerns of policy and those of religion; that accordingly our civil rulers cannot officially join in the present application; that, however, we are far from apprehending the opposition or even displeasure of any of those honourable personages; and finally, that in this business we are justified by the constitutions of the states, which are the foundations and control of all our laws. On this point, we beg leave to refer to the enclosed extracts from the constitutions of the respective States of which we are citizens, and we flatter ourselves that they must be satisfactory.

Thus we have stated to your Lordships the nature and the grounds of our application; which we have thought it most respectful and most suitable to the magnitude of the object to address to your Lordships for your deliberation, before any person is sent over to carry them into effect; what-

ever

ever may be the event, no time will efface the remembrance of the past services of your Lordships and your predecessors. The Archbishops of Canterbury were not prevented, even by the weighty concerns of their high stations, from attending to the interests of this distant branch of the Church under their care. The Bishops of London were our Diocefans : and the uninterrupted, although voluntary, submission of our congregations will remain a perpetual proof of their mild and paternal government. All the Bishops of England, with other distinguished characters, as well ecclesiastical as civil, have concurred in forming and carrying on the benevolent views of the Society for propagating the Gospel in foreign parts ; a society to whom, under God, the prosperity of our Church is in an eminent degree to be ascribed. It is our earnest wish to be permitted to make, through your Lordships, this just acknowledgment to that venerable society ; a tribute of grati-

tude which we the rather take this opportunity of paying, as while they thought it necessary to withdraw their pecuniary assistance from our Ministers, they have endeared their past favours by a benevolent declaration, that it is far from their thoughts to alienate their affection from their brethren now under another government; with the pious wish, that their former exertions may still continue to bring forth the fruits they aimed at of pure religion and virtue. Our hearts are penetrated with the most lively gratitude by these generous sentiments; the long succession of former benefits passes in review before us; we pray that our Church may be a lasting monument of the usefulness of so worthy a body, and that her sons may never cease to be kindly affectioned to the members of that Church, the Fathers of which have so tenderly watched over her infancy.

For

For your Lordships in particular, we most sincerely wish and pray, that you may long continue the ornaments of the Church of England, and at last receive the reward of the righteous from the great Shepherd and Bishop of Souls.

We are, with all the respect which is due to your exalted and venerable characters and stations,

Your Lordships'

Most obedient, and

Most humble Servants,

In Convention, *Christ-*

Church, Philadelphia,

October 5th, 1785.

Resolved, That a Committee be appointed to publish the Book of Common Prayer, with the alterations, as well those now ratified in order to render the Liturgy consistent with the American revolution and the constitutions of the respective States,

as

as the alterations and new offices *recommended* to this Church ; and that the book be accompanied with a proper Preface or Address, setting forth the reason and expediency of the alterations ; and that the Committee have the liberty to make verbal and grammatal corrections ; but in such manner, as that nothing in form or substance be altered,

The Committee appointed were the Reverend Dr. White, (President) the Reverend Dr. Smith, and the Reverend Dr. Wharton.

Ordered, That the said Committee be authorised to dispose of the copies of the Common Prayer when printed ; and that after defraying all expences incurred therein, they remit the neat profits to the Treasurers of the several Corporations and Societies for the relief of the widows and children of deceased Clergymen in the States represented in this Convention ; the profits

profits to be equally divided among the said Societies and Corporations.

Resolved, That the same Committee be authorised to publish, with the Book of Common Prayer, such of the reading and singing psalms, and such a Kalendar of proper lessons for the different Sundays and Holydays throughout the year, as they may think proper.

Resolved, That the same Committee be authorised to publish the Journal of this Convention.

Ordered, That the Journal and all the proceedings of the Convention be lodged in the hands of the President.

On motion, *Resolved*, That the Reverend Dr. Wharton, having preached a sermon last Sunday on the Duties of the Ministerial office, highly satisfactory to this Convention and the whole audience, be requested to publish the same.

On motion, *Resolved*, That the Reverend Dr. Smith be requested to prepare and
preach

preach a sermon suited to the solemn occasion of the present Convention, on Friday next; and that the Service *be then read, as proposed for future use.*

On motion, *Resolved*, That the thanks of this Convention be given to the President, for his able and diligent discharge of the duties of his office.

On motion, *Resolved*, That the thanks of this Convention be given to the Reverend Dr. Smith, for his exemplary diligence, and the great assistance he has rendered this Convention as Chairman of the Committee, in perfecting the important business in which they have been engaged.

On motion, *Resolved*, That the thanks of this Convention be given to the Reverend Mr. Griffith, for his ability and diligence in the discharge of his duty as Secretary.

Then the members present of the Convention signed all the acts and instruments,
and

and afterwards adjourned, to meet on Friday ten o'clock, at the Academy of the Protestant Episcopal Church, in order to attend divine service and sermon.

FRIDAY, 7th of October, 1785.

The Convention met, according to adjournment, and attended divine service in Christ Church; when the Liturgy, *as altered*, was read by the Rev. Dr. White, and a suitable sermon was preached by the Reverend Dr. Smith; after which the Convention adjourned, to meet this evening at seven o'clock, at the Academy of the Protestant Episcopal Church.

FRIDAY EVENING, *Seven o'Clock.*

The Convention met, according to adjournment.

On motion, *Resolved*, That the thanks of this Convention be given to the Reve-

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rend Dr. Smith, for his sermon preached this day before them; and that he be requested to publish the same.

Resolved, That the President be requested to preach at the opening of the next Convention.

The Convention then adjourned.

Signed, by Order of the Convention,

WILLIAM WHITE, President.

Attest. DAVID GRIFFITH, Secretary.

JOURNAL

OF A

CONVENTION

OF THE

Protestant Episcopal Church

IN THE STATES OF

NEW YORK,

NEW JERSEY,

PENNSYLVANIA,

DELAWARE,

MARYLAND,

VIRGINIA,

AND

SOUTH CAROLINA;

HELD IN

CHRIST CHURCH,

IN THE

CITY OF PHILADELPHIA,

FROM

JUNE 20th to 26th, 1786.

BOOK A L

CHURCH

Episcopal Church

MASSACHUSETTS	...
VIRGINIA	...
AND	...
SOUTH CAROLINA	...

CHURCH

...

L I S T

O F T H E

Members of the Convention.

From the State of NEW YORK.

THE Rev. SAMUEL PROVOST.

The Rev. JOSHUA BLOOMER.

The Hon. JOHN JAY, Esquire.

From the State of NEW JERSEY.

The Rev. ABRAHAM BEACH.

The Rev. WILLIAM FRAZER.

The Hon. DAVID BREARLEY, Esquire.

JAMES PARKER, Esquire.

MATTHIAS HALSTED, Esquire.

From

142 *List of the Members of the Convention.*

From the State of PENNSYLVANIA.

The Rev. WILLIAM WHITE, D. D.

The Rev. SAMUEL MAGAW, D. D.

The Rev. ROBERT BLACKWELL.

The Rev. JOSEPH PILMORE.

The Hon. FRANCIS HOPKINSON.

PLUNKET FLEESON, Esquire.

SAMUEL POWELL, Esquire.

From the State of DELAWARE.

The Rev. CHARLES H. WHARTON, D. D.

The Rev. SYDENHAM THORNE.

ROBERT CLAY, Esquire.

NICHOLAS RIDGELEY, Esquire.

From the State of MARYLAND.

The Rev. WILLIAM SMITH, D. D.

The Rev. WILLIAM SMITH, of Stepney
Parish.

From

List of the Members of the Convention. 143

From the State of VIRGINIA.

The Rev. DAVID GRIFFITH.

The Hon. CYRUS GRIFFIN, Esquire.

From the State of SOUTH CAROLINA.

The Rev. ROBERT SMITH.

EDWARD MITCHEL, Esquire.

The Hon. JOHN PARKER, Esquire.

JOUR-

THE [illegible] OF [illegible]

BY [illegible]

IN [illegible]

THE [illegible]

OF [illegible]

IN [illegible]

THE [illegible]

OF [illegible]

THE [illegible]

OF [illegible]

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OF [illegible]

THE [illegible]

OF [illegible]

THE [illegible]

OF [illegible]

JOURNAL,

&c. &c.

TUESDAY, 20th of June, 1786.

CLERICAL and Lay Deputies from several of the States assembled; and judging it proper to wait for a fuller Convention before they entered on business,

Adjourned to ten o'clock to-morrow.

WEDNESDAY, 21st of June, 1786.

The Convention was opened with divine service, read by the Rev. Dr. Smith and the Rev. Mr. Griffith, and a Sermon on the occasion, by the Rev. Dr. White.

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Ordered,

Ordered, That the Members present exhibit the testimonials of their respective appointments; which was done accordingly.

Adjourned to nine o'clock to-morrow.

THURSDAY, 22d of June, 1786.

The Convention met, and proceeded to the election of a President and Secretary by ballot; when the Rev. David Griffith was duly elected President, and the Hon. Francis Hopkinson, Secretary of this Convention.

Motion made by the Rev. Robert Smith, and seconded,

That the Clergy present produce their letters of orders, or declare by whom they were ordained.

Whereupon the previous question was moved by the Rev. Dr. Smith, and seconded by Dr. White, viz.

Whether this question shall now be put? which being carried in the affirmative, the
main

main question was then proposed, and determined in the negative.

On motion made and seconded,

Ordered, That the letter from the Archbishops and Bishops of England to this Convention be now read, and it was read accordingly, in the words following :

London, Feb. 24, 1786.

To the Clerical and Lay Deputies of the Protestant Episcopal Church in sundry of the United States of America.

THE Archbishop of Canterbury hath received an address, dated in Convention, Christ Church, Philadelphia, October 5, 1785, from the Clerical and Lay Deputies of the Protestant Episcopal Church in sundry of the United States of America, directed to the Archbishops and Bishops of England,

land, and requesting them to confer the Episcopal character on such persons as shall be recommended by the Episcopal Church in the several States by them represented.

This brotherly and christian address was communicated to the Archbishop of York, and to the Bishops, with as much dispatch as their separate and distant situations would permit, and hath been received and considered by them with that true and affectionate regard which they have always shewn towards their Episcopal brethren in America.

We are now enabled to assure you, that nothing is nearer to our hearts than the wish to promote your spiritual welfare, to be instrumental in procuring for you the complete exercise of our holy religion, and the enjoyment of that ecclesiastical constitution, which we believe to be truly apostolical, and for which you express so unreserved a veneration.

We

We are therefore happy to be informed, that this pious design is not likely to receive any discountenance from the civil powers under which you live ; and we desire you to be persuaded, that we, on our parts, will use our best endeavours, which we have good reason to hope will be successful, to acquire a legal capacity of complying with the prayer of your address.

With these sentiments we are disposed to make every allowance which candour can suggest for the difficulties of your situation, but at the same time we cannot help being afraid, that, in the proceedings of your Convention, some alterations may have been adopted or intended, which those difficulties do not seem to justify.

Those alterations are not mentioned in your address, and, as our knowledge of them is no more than what has reached us through private and less certain channels, we hope you will think it just, both to you
and

and to ourselves, if we wait for an explanation.

For while we are anxious to give every proof, not only of our brotherly affection, but of our facility in forwarding your wishes, we cannot but be extremely cautious, lest we should be the instruments of establishing an ecclesiastical system, which will be called a branch of the Church of England, but afterwards may possibly appear to have departed from it essentially, either in doctrine or in discipline.

In the mean time, we heartily commend you to God's holy protection, and are,

Your affectionate Brethren,

J. ROCHESTER,

I. LICHFIELD &

R. WORCESTER,

COVENTRY,

I. OXFORD,

S. GLOUCESTER,

I. EXETER,

E. ST. DAVID'S,

THO. LINCOLN,

CHR. BRISTOL,

JOHN BANGOR,

I. CANTUAR,

W. EBOR,

W. EBOR,	S. ST. ASAPH,
R. LONDON,	S. SARUM,
W. CHICHESTER,	J. PETERBOROUGH,
C. BATH & WELLS,	JAMES ELY.

*To the Reverend and Honour-
able the Clerical and Lay
Deputies of the Protestant
Episcopal Church in sundry
of the United States of
America, Philadelphia.*

Resolved, That this Convention entertain a grateful sense of the christian affection and condescension manifested in this letter : And whereas it appears that the venerable Prelates have heard, through private channels, that the Church here represented have adopted, or intended, such alterations as would be an essential deviation from the Church of England, this Convention trust that they shall be able to give such information to those venerable Prelates, as will
satisfy

satisfy them that no such alterations have been adopted or intended.

Resolved, That a Committee be now appointed, to draft an answer to the letter of the Archbishops and Bishops of England.

Resolved, That the Rev. Dr. Smith, the Rev. Dr. White, the Rev. Dr. Wharton, James Parker and Cyrus Griffin, Esquires, be the Committee for this purpose.

A motion made by the Rev. Mr. Provost, and seconded by the Rev. Mr. Smith, of South Carolina, viz.

That this Convention will resolve to do no act that shall imply the validity of ordinations made by Dr. Seabury.

The previous question was moved by Dr. Smith, seconded by Dr. White, viz.

Shall this question be now put?—and carried in the affirmative. — The main question was then proposed, and determined in the negative, as follows,

NEW YORK, Aye.

NEW JERSEY, Aye.

PENNSYLVANIA, No.

DELAWARE, No.

MARYLAND, No.

VIRGINIA, No.

SOUTH CAROLINA, Aye.

On motion made by Dr. White, and seconded by Mr. Smith, of South Carolina,

Resolved unanimously, That it be recommended to this Church in the States here represented, not to receive to the pastoral charge, within their respective limits, clergymen professing canonical subjection to any Bishop, in any state or country, other than those Bishops who may be duly settled in the States represented in this Convention.

Adjourned to ten o'clock to-morrow.

FRIDAY, the 23d of June, 1786.

The Convention met, according to adjournment.

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On

On motion made by the Rev. Mr. Smith, of South Carolina, and seconded, it was *unanimously*

Resolved, That it be recommended to the Conventions of the Church, represented in this General Convention, not to admit any person as a Minister within their respective limits, who shall receive ordination from any Bishop residing in America, during the application now pending to the English Bishops for Episcopal consecration.

The Journals of the late Convention and the proposed constitution of the Church were read for the first time.

Previous to a second reading, a memorial from the Convention of the Church in the State of New Jersey was presented, and sundry communications from the Conventions in the other States were made, relative to the business of this Convention : Whereupon,

Resolved, That the said memorial and communications be referred to the first General

neral Convention which shall assemble with sufficient powers to determine on the same; and that, in the mean time, they be lodged with the Secretary.

The proposed Constitution was then taken up for a second reading, and debated by paragraphs.

The Preamble, contained in three clauses or sections, was agreed to without alteration.

The question being then put on the whole of the proposed Constitution, as now amended, the same was unanimously agreed to, as follows:

*A General Constitution of the Protestant
Episcopal Church, in the United States of
America.*

WHEREAS, in the course of Divine Providence, the Protestant Episcopal Church in the United States of *America* is become independent of all foreign authority, civil and ecclesiastical :

And whereas, at a meeting of Clerical and Lay Deputies of the said Church, in sundry of the said States, *viz.* in the States of Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, and Maryland, held in the city of New York, on the 6th and 7th days of October, in the year of our Lord 1784, it was recommended to this Church in the said States represented as aforesaid, and proposed to this Church in the States not represented, that they should send Deputies to a Convention to
be

be held in the city of Philadelphia, on the Tuesday before the feast of St. Michael, in the year of our Lord 1785, in order to unite in a Constitution of Ecclesiastical Government, agreeably to certain fundamental principles expressed in the said recommendation and proposal :

And whereas, in consequence of the said recommendation and proposal, Clerical and Lay Deputies have been duly appointed from the said Church in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina :

The said Deputies being now assembled, and taking into consideration the importance of maintaining uniformity in doctrine, discipline, and worship, in the said Church, do hereby determine and declare,

I. That there shall be a general Convention of the Protestant Episcopal Church in the United States of America, which shall be held in the city of Philadelphia,

on the third Tuesday in June, in the year of our Lord 1786, and for ever after, once in three years on the fourth Tuesday of July, in such place as shall be determined by the Convention; and special meetings may be held at such other times and in such place as shall be hereafter provided for; and this Church, in a majority of the States aforesaid, shall be represented before they shall proceed to business; except that the representation of this Church from two States shall be sufficient to adjourn; and in all business of the Convention freedom of debate shall be allowed.

II. There shall be a representation of both Clergy and Laity of the Church in each State which shall consist of one or more Deputies, not exceeding four, of each order, chosen by the Convention of each State; and in all questions the said Church in each State shall have but one
vote;

vote ; and a majority of suffrages shall be conclusive.

III. In the said Church in every State represented in this Convention, there shall be a Convention consisting of the Clergy and Lay Deputies of the congregations.

IV. “ The Book of Common Prayer,
 “ and Administration of the Sacraments,
 “ and other Rites and Ceremonies of the
 “ Church, according to the use of the
 “ Church of England,” shall be continued to be used by this Church, as the same is altered by this Convention, in a certain instrument of writing passed by their authority, entitled, “ Alterations
 “ of the Liturgy of the Protestant Episcopal Church, in the United States of
 “ America, in order to render the same
 “ conformable to the American revolution and
 “ the constitutions of the respective states.”

V. In every State where there shall be a Bishop duly consecrated and settled, and who shall have acceded to the articles of
 this

this Ecclesiastical Constitution, he shall be considered as a member of the General Convention *ex officio*; and a Bishop shall always preside in the General Convention, if any of the Episcopal Order be present.

VI. The Bishop or Bishops in every State shall be chosen agreeably to such rules as shall be fixed by the Convention of that State: and every Bishop of this Church shall confine the exercise of his episcopal office to his proper jurisdiction; unless requested to ordain or confirm, or perform any other act of the Episcopal office, by any church destitute of a Bishop.

VII. A Protestant Episcopal Church in any of the United States not now represented, may at any time hereafter be admitted, on acceding to the articles of this union.

VIII. Every Clergyman, whether Bishop or Presbyter, or Deacon, shall be amenable to the authority of the Convention in the State to which he belongs, so far

far as relates to suspension or removal from office; and the Convention in each State shall institute rules for their conduct, and an equitable mode of trial. And at every trial of a Bishop, there shall be one or more of the episcopal order present; and none but a Bishop shall pronounce sentence of deposition or degradation from the ministry on any Clergyman, whether Bishop, or Presbyter, or Deacon.

IX. And whereas it is represented to this Convention to be the general desire of the Protestant Episcopal Church in these States, that there may be farther alterations of the Liturgy than such as are made necessary by the American revolution; therefore the “ Book of Common Prayer, and
 “ Administration of the Sacraments, and
 “ other Rites and Ceremonies as re-
 “ vised and proposed to the use of the Pro-
 “ testant Episcopal Church, at a Conven-
 “ tion of the said Church in the States of
 “ New York, New Jersey, Pennsylvania,
 Y “ Dela-

“ Delaware, Maryland, Virginia, and
 “ South Carolina,” may be used by the
 Church in such of the States as have adopt-
 ed or may adopt the same in their particu-
 lar Conventions, till further provision is
 made, in this case, by the first General
 Convention which shall assemble with suffi-
 cient power to ratify a Book of Common
 Prayer for the Church in these States.

X. No person shall be ordained, until
 due examination had by the Bishop and two
 Presbyters, and exhibiting testimonials of
 his moral conduct for three years past,
 signed by the Minister and a majority of
 the Vestry of the Church where he has last
 resided ; or permitted to officiate as a Mi-
 nister in this Church, until he has exhi-
 bited his letters of ordination, and sub-
 scribed the following declaration, “ I do
 “ believe the holy scriptures of the Old
 “ and New Testament to be the word of
 “ God, and to contain all things necessary
 “ to our salvation ; and I do solemnly en-
 “ gage

“ gage to conform to the doctrines and
 “ worship of the Protestant Episcopal
 “ Church in these United States.”

XI. The constitution of the Protestant Episcopal Church in the United States of America, when ratified by the Church in a majority of the States assembled in General Convention, with sufficient power for the purpose of such ratification, shall be unalterable by the Convention of any particular State, which hath been represented at the time of such ratification.

Adjourned to ten o'clock to-morrow.

SATURDAY, 24th of June, 1786.

The Convention met.

The Committee appointed for that purpose, reported an answer to the letter from the Archbishops and Bishops of England.

On motion by Mr. Halsted,

Resolved, That it be recommended to the Conventions of this Church in the

several States represented in this Convention, that they authorise and empower their deputies to the next General Convention, after we shall have obtained a Bishop or Bishops in our Church, to confirm and ratify a general Constitution, respecting both the doctrine and discipline of the Protestant Episcopal Church in the United States of America.

On motion, *Resolved*, That the thanks of this Convention be given to the *Revi. Dr. White*, for his Sermon at the opening of this Convention; and that he be requested to have the same printed.

Resolved, That the thanks of this Convention be given to his Excellency John Adams, Minister Plenipotentiary of the United States at the court of London; to the Hon. Richard Henry Lee, late President of Congress; to the Hon. John Jay, Secretary for foreign affairs; and to Richard Peters, Esq. for their kind attention to
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the concerns of this Church: and that the President be desired to transmit the same.

Resolved, That a Committee of correspondence be appointed, and the following gentlemen were appointed accordingly: the Rev. Mr. Griffith, President, Rev. Dr. Smith, Rev. Dr. White, Rev. Mr. Provost, Hon. John Jay, Hon. James Duane, Samuel Powell, and Francis Hopkinson, Esquires.

Resolved, That the Rev. Dr. White, Dr. Magaw, Mr. Blackwell, and F. Hopkinson, Esquire, be a Committee for publishing the Journals of this Convention.

Adjourned, to meet at Christ Church to-morrow afternoon, immediately after divine service.

SUNDAY AFTERNOON, 25th of June, 1786.

The Convention met.

The Hon. Mr. Jay, a Delegate from
New

New York, attended, and took his seat in Convention.

Some objections having been made to the draft of an answer to the letter from the Archbishops and Bishops of England, the same was re-committed.

On motion made and seconded, Mr. Jay and Mr. Hopkinson were added to this Committee.

Adjourned to eleven o'clock to-morrow.

MONDAY, 26th of June, 1786.

The Convention met.

The Committee reported a draft of an answer to the letter from the Archbishops and Bishops of England, which, being read and considered, was agreed to, and is as follows :

*To the Most Reverend and Right Reverend
Fathers in GOD, the ARCHBISHOPS and
BISHOPS of the Church of England.*

*Most Worthy and Venerable
Prelates!*

WE, the Clerical and Lay Deputies of the Protestant Episcopal Church, in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina, have received the friendly and affectionate letter which your Lordships did us the honor to write on the 24th day of February, and for which we request you to accept our sincere and grateful acknowledgments.

It gives us pleasure to be assured, that the success of our application will probably meet with no greater obstacles than what have arisen from doubts respecting the extent of the alterations we have made and
pro-

proposed; and we are happy to learn, that as no political impediments oppose us here, those which at present exist in England may be removed.

While doubts remain of our continuing to hold the same essential articles of faith and discipline with the Church of England, we acknowledge the propriety of suspending a compliance with our request.

We are unanimous and explicit in assuring your Lordships, that we neither have departed, nor propose to depart, from the doctrines of your Church. We have retained the same discipline and forms of worship, as far as was consistent with our civil constitutions; and we have made no alterations or omissions in the Book of Common Prayer, but such as that consideration prescribed, and such as were calculated to remove objections, which it appeared to us more conducive to union and general content to obviate, than to dispute. It is well known that many great and

pious

pious men of the Church of England have long wished for a revision of the Liturgy, which it was deemed imprudent to hazard, lest it might become a precedent for repeated and improper alterations. This is with us the proper season for such a revision. We are now settling and ordering the affairs of our Church, and, if wisely done, we shall have reason to promise ourselves all the advantages that can result from stability and union.

We are anxious to compleat our Episcopal system by means of the Church of England. We esteem and prefer it, and with gratitude acknowledge the patronage and favours for which, while connected, we have constantly been indebted to that Church. These considerations, added to that of agreement in faith and worship, press us to repeat our former request, and to endeavour to remove your present hesitation, by sending you our proposed Ecclesiastical,

fiastical Constitution and Book of Common Prayer.

These documents, we trust, will afford a full answer to every question that can arise on the subject. We consider your Lordships' letter as very candid and kind; we repose full confidence in the assurances it gives; and that confidence, together with the liberality and catholicism of your venerable body, leads us to flatter ourselves, that you will not disclaim a branch of your Church merely for having been in your Lordships' opinion, if that should be the case, pruned rather more closely that its separation made absolutely necessary.

We have only to add, that, as our Church in fundry of these States hath already proceeded to the election of persons to be sent for consecration, and others may soon proceed to the same, we pray to be favoured with as speedy an answer to this our second address, as, in your great goodness,

ness, you were pleased to give to our former one.

We are,

With great and sincere respect,

Most worthy and venerable Prelates,

Your obedient and

In Convention.

Christ Church,
Philadelphia,

June 26, 1788.

Very humble servants,

VIRGINIA.

DAVID GRIFFITH, *President.*

CYRUS GRIFFIN.

NEW YORK.

SAMUEL PROVOST, *Rector of*

Trinity Church, New York.

JOSHUA BLOOMER, *Rector of*

Jamaica, Long Island.

JOHN JAY.

NEW JERSEY.

ABRAHAM BEACH, *Rector of*

Christ Church, New Brunswick.

wick.

JAMES PARKER.

MATTHIAS HALSTED.

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PENN-

PENNSYLVANIA.

WILLIAM WHITE, D. D.
*Rector of Christ Church
and St. Peter's.*

SAMUEL MAGAW, D. D. *Vice
Provost of the University of
Pennsylvania, and Rector of
St. Paul's.*

ROBERT BLACKWELL, *Assis-
tant Minister of Christ Church
and St. Peter's.*

SAMUEL POWELL.

FRANCIS HOPKINSON.

DELAWARE.

SYDENHAM THORNE, *Rector of
Christ Church and St. Paul's.*

CHARLES H. WHARTON, D. D.
*Rector of Emanuel Church,
New Castle.*

ROBERT CLAY.

NICHOLAS RIDGELEY.

MARY.

MARYLAND.

WILLIAM SMITH, D. D.
Principal of Washington College, and Rector of Chester Parish.

WILLIAM SMITH, *Rector of Stepney Parish.*

SOUTH CAROLINA.

ROBERT SMITH, *Rector of St. Philip's Church, Charleston.*

JOHN PARKER.

A fair copy of the above being engrossed and compared at the table, the same was signed by the members present, and delivered to the Committee of Correspondence, to be forwarded to England.

Resolved, That the Committee of Correspondence be empowered to call a General Conven-

Convention, whenever a majority of the said Committee shall think it necessary.

It was determined by ballot, that Wilmington, in the State of Delaware, shall be the next place of meeting.

Resolved, That the thanks of this Convention be given to the President for his impartial and diligent discharge of the duties of his office.

Resolved, That the thanks of this Convention be given to Francis Hopkinson, Esq. for his diligence in the discharge of his duty as Secretary.

Resolved, That the President be requested to open the next Convention with a sermon.

The Convention adjourned, *sine die*.

Signed, by order of the Convention,

DAVID GRIFFITH, President.

FRANCIS HOPKINSON, Secretary.

TUESDAY,

TUESDAY, 10th of October, 1786.

On motion, the letters received, since the last meeting, from the Archbishops of England, with the forms of testimonials, and act of Parliament, inclosed and referred to, be now read, and they were read accordingly, in the words following :

To the Committee of the General Convention at Philadelphia, the Rev. Dr. White, President, the Rev. Dr. Smith, the Rev. Mr. Provost, the Hon. James Duane, Samuel Powell, and Richard Peters, Esqrs.

MR. PRESIDENT and GENTLEMEN,

INFLUENCED by the same sentiments of fraternal regard expressed by the Archbishops and Bishops in their answer to your address, we desire you to be persuaded, that if we have not yet been able to comply with
your

your request, the delay has proceeded from no tardiness on our part. The only cause of it has been the uncertainty in which we were left, by receiving your address unaccompanied by those communications with regard to your Liturgy, Articles, and Ecclesiastical Constitution, without the knowledge of which we could not presume to apply to the Legislature for such powers as were necessary to the completion of your wishes. The Journal of the Convention, and the first part of your Liturgy, did not reach us till more than two months after our receipt of your address ; and we were not in possession of the remaining part of it, and of your articles, till the last day of April. The whole of your communications was then, with as little delay as possible, taken into consideration at a meeting of the Archbishops and fifteen of the Bishops, being all who were then in London and able to attend ; and it was impossible not to observe, with concern, that if the essential doctrines
of

of our common faith were retained, less respect however was paid to our Liturgy than its own excellence, and your declared attachment to it, had led us to expect : not to mention a variety of verbal alterations, of the necessity or propriety of which we are by no means satisfied, we saw with grief, that two of the confessions of our Christian Faith, respectable for their antiquity, have been entirely laid aside ; and that even in that which is called the Apostles' Creed, an article is omitted, which was thought necessary to be inserted, with a view to a particular heresy, in a very early age of the Church, and has ever since had the venerable sanction of universal reception. Nevertheless, as a proof of the sincere desire which we feel to continue in spiritual communion with the members of your church in America, and to complete the orders of your ministry, and trusting that the communications which we shall make to you, on the subject of these and some other alterations,

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rations, will have their desired effect, we have, even under these circumstances, prepared a bill for conveying to us the powers necessary for this purpose. It will in a few days be presented to Parliament, and we have the best reasons to hope that it will receive the assent of the Legislature. This bill will enable the Archbishops and Bishops to give Episcopal Consecration to the persons who shall be recommended, without requiring from them any oaths or subscriptions, inconsistent with the situation in which the late Revolution has placed them; upon condition that the full satisfaction of the sufficiency of the persons recommended, which you offer to us in your address, be given to the Archbishops and Bishops. You will doubtless receive it as a mark both of our friendly disposition towards you, and of our desire to avoid all delay on this occasion, that we have taken this earliest opportunity of conveying to you this intelligence, and that we proceed (as supposing ourselves

invested

invested with that power. which for your sakes we have requested) to state to you particularly the several heads, upon which that satisfaction which you offer, will be accepted, and the mode in which it may be given. The anxiety which is shewn by the Church of England to prevent the intrusion of unqualified persons into even the inferior offices of our Ministry, confirms our own sentiments, and points it out to be our duty, very earnestly to require the most decisive proofs of the qualifications of those who may be offered for admission to that order, to which the superintendence of those offices is committed. At our several ordinations of a Deacon and a Priest, the candidate submits himself to the examination of the Bishop as to his proficiency in learning; he gives the proper security of his soundness in the Faith by the subscriptions which are made previously necessary; he is required to bring testimonials of his virtuous conversation during the three preceding

years ; and that no mode of inquiry may be omitted, public notice of his offering himself to be ordained is given in the parish church where he resides or ministers, and the people are solemnly called upon to declare, if they know any impediment for the which he ought not to be admitted. At the time of ordination too the same solemn call is made on the congregation then present.

Examinations, subscription and testimonials are not indeed repeated at the consecration of an English Bishop, because the person to be consecrated has added to the securities given at his former ordinations, that sanction which arises from his having constantly lived and exercised his ministry under the eyes and observation of his country. But the objects of our present consideration are very differently circumstanced ; their sufficiency in learning, the soundness of their faith, and the purity of their manners, are not matters of notoriety here ;
means,

means therefore must be found to satisfy the Archbishop who consecrates, and the Bishops who present them, that, in the words of our church, “ They be apt and meet
 “ for their learning and godly conversation,
 “ to exercise their ministry duly to the honour of God, and the edifying of his
 “ church, and to be wholesome examples
 “ and patterns to the flock of Christ.”

With regard to the first qualification, sufficiency in good learning, we apprehend that the subjecting a person, who is to be admitted to the office of a Bishop in the church, to that examination which is required previous to the ordination of Priests and Deacons, might lessen that reverend estimation which ought never to be separated from the Episcopal character: we therefore do not require any farther satisfaction on this point than will be given to us by the forms of testimonials in the annexed paper; fully trusting that those who sign them will be well aware, how greatly incompetence in
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this respect must lessen the weight and authority of the Bishop, and affect the credit of the Episcopal Church.

Under the second head, that of subscription, our desire is to require that subscription only to be repeated, which you have already been called upon to make by the Tenth Article of your Ecclesiastical Constitution : but we should forget the duty which we owe to our own Church, and act inconsistently with that sincere regard which we bear to yours, if we were not explicit in declaring, that, after the disposition we have shewn to comply with the prayer of your address, we think it now incumbent upon you to use your utmost exertions also for the removal of any stumbling block of offence, which may possibly prove an obstacle to the success of it. We therefore most earnestly exhort you, that previously to the time of your making such subscription, you restore to its integrity the Apostles' Creed, in which you have omitted

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an article merely, as it seems, from misapprehension of the sense in which it is understood by our church, nor can we help adding, that we hope you will think it but a decent proof of the attachment which you profess to the services of our Liturgy, to give to the other two creeds a place in your Book of Common Prayer, even though the use of them should be left discretionary. We should be inexcusable too, if at the time when you are requesting the establishment of Bishops in your church, we did not strongly represent to you that the Eighth Article of your Ecclesiastical Constitution appears to us to be a degradation of the Clerical, and still more of the Episcopal character. We persuade ourselves, that in your ensuing Convention, some alteration will be thought necessary in this article, before this reaches you ; or, if not, that due attention will be given to it in consequence of our representation.

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On the third and last head, which respects purity of manners, the reputation of the church, both in England and America, and the interest of our common Christianity, is so deeply concerned in it, that we feel it our indispensable duty to provide, on this subject, the most effectual securities. It is presumed that the same previous public notice of the intention of the person to be consecrated will be given in the church where he resides in America, for the same reasons, and therefore nearly in the same form, with that used in England before our ordinations. The call upon the persons present at the time of consecration, must be deemed of little use before a congregation composed of those to whom the person to be consecrated is unknown. The testimonials signed by persons living in England admit of reference and examination, and the characters of those who give them are subject to scrutiny, and, in cases of criminal deceit, to punishment. In proportion as these circumstances are less
 appli-

applicable to testimonials from America, those testimonials must be more explicit, and supported by a greater number of signatures. We therefore think it necessary that the several persons, candidates for Episcopal consecration, should bring to us both a testimonial from the General Convention of the Episcopal Church, with as many signatures as can be obtained, and a more particular one, from the respective Conventions in those States which recommend them. It will appear from the tenor of the letters testimonial used in England, a form of which is annexed, that the ministers who sign them bear testimony to the qualifications of the candidates on their own personal knowledge. Such a testimony is not to be expected from the members of the General Convention of the Episcopal Church in America on this occasion. We think it sufficient, therefore, that they declare they know no impediment, but believe the person to be consecrated is of a virtuous life and

found faith ; we have sent you such a form as appears to us proper to be used for that purpose. More specific declarations must be made by the members of the Convention in each State from which the persons offered for consecration are respectively recommended ; their personal knowledge of them there can be no doubt of ; we trust, therefore, they will have no objection to the adoption of the form of a testimonial which is annexed and drawn up upon the same principles and containing the same attestations of personal knowledge with that above mentioned, as required previously to our ordinations ; we trust we shall receive these testimonials signed by such a majority in each Convention that recommend, as to leave no doubt of the fitness of the candidates upon the minds of those whose consciences are concerned in the consecration of them.

Thus much we have thought it right to communicate to you, without reserve, at present,

present, intending to give you further information as soon as we are able; in the mean time, we pray God to direct your counsels in this very weighty matter, and are, Mr. President and Gentlemen,

Your affectionate Brethren,

J. CANTUAR.

W. EBOR.

*Form of a Testimonial for Priest's Orders in
England.*

*To the Right Reverend Father in God ———
by Divine permission Lord Bishop of ———.*

WE whose names are here underwritten, testify, from our personal knowledge of the life and behaviour of A. B. for the space of three years last past, that he hath during that time lived piously, soberly and honestly. Nor hath he at any time, as far as we know or believe, written, taught,

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or held, any thing contrary to the doctrine or discipline of the Church of England. And moreover, we think him a person worthy to be admitted to the sacred order of Priest. In witness whereof, we have hereunto set our hands. Dated the _____ day of _____, in the year of our Lord _____.

Testimony from the General Convention,

WE whose names are underwritten, fully sensible how important it is, that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear our testimony on this solemn occasion, without partiality or affection, do, in the presence of Almighty God, testify, that A. B. is not, as far as we are informed, justly liable to evil report either for error in religion, or for viciousness in life; and that we do not know or believe there is any impediment or notable

table crime, on account of which he ought not to be consecrated to that holy office, but that he hath led his life, for the three years last past, piously, soberly, and honestly.

Testimony from the Members of the Convention in the State from whence the person is recommended for consecration.

WE, whose names are under written, fully sensible how important it is that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify, that A. B. is not, so far as we are informed, justly liable to evil report either for error in religion, or for viciousness of life; and that we do not know or believe there is any impediment or notable crime for which he ought not to be consecrated

to

to that holy office. We do moreover jointly and severally declare, that, having personally known him for three years last past, we do in our consciences believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners and godly conversation, that he is apt and meet to exercise the office of a Bishop, to the honour of God, and the edifying of his Church, and to be an wholesome example to the flock of Christ.

Canterbury, July 4th, 1786.

*To the Committee of the General Convention,
 &c. &c.*

Gentlemen,

THE enclosed Act, being now passed, I have the satisfaction of communicating it to you. It is accompanied by a copy of a letter, and some forms of testimonials, which
 I sent

I sent you by the packet of last month. It is the opinion here, that no more than three Bishops should be consecrated for the United States of America; who may consecrate others at their return, if more be found necessary. But whether we can consecrate any, or not, must yet depend on the answers we may receive, to what we have written.

I am your humble servant,

J. CANTUAR.

“ An ACT to empower the Archbishop of Canterbury, or the Archbishop of York, for the time being, to consecrate to the office of a Bishop, persons being subjects or citizens of countries out of His Majesty's Dominions.

WHEREAS by the laws of this realm no person can be consecrated to the office of a Bishop, without the King's licence for his

his election to that office, and the Royal mandate under the great seal for his confirmation and consecration; and whereas every person who shall be consecrated to the said office is required to take the oaths of allegiance and supremacy, and also the oath of due obedience to the Archbishop: and whereas there are divers persons subjects or citizens of countries out of His Majesty's dominions, inhabiting and residing within the said countries, who profess the public worship of Almighty God, according to the principles of the Church of England, and who, in order to provide a regular succession of Ministers for the service of their church, are desirous of having certain of the subjects or citizens of those countries consecrated Bishops according to the form of consecration in the Church of England: Be it enacted by the King's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal and Commons in this present Parlia-

Parliament assembled, and by the authority of the same, that from and after the passing of this act, it shall and may be lawful to and for the Archbishop of Canterbury, or the Archbishop of York, for the time being, together with such other Bishops as they shall call to their assistance, to consecrate persons, being subjects or citizens of countries out of His Majesty's Dominions, Bishops for the purposes aforesaid, without the King's licence for their election, or the Royal mandate under the great seal for their confirmation and consecration, and without requiring them to take the oaths of allegiance and supremacy, and the oath of due obedience to the Archbishop for the time being. Provided always, that no persons shall be consecrated Bishops in the manner herein provided until the Archbishop of Canterbury or the Archbishop of York for the time being shall have first applied for, and obtained, His Majesty's licence, by warrant under his Royal signet

and sign manual, authorizing and empowering him to perform such consecration, and expressing the name or names of the persons so to be consecrated ; nor until the said Archbishop has been fully ascertained of their sufficiency in good learning, of the soundness of their faith, and of the purity of their manners. Provided also, and be it hereby declared, that no person or persons consecrated to the office of a Bishop in the manner aforesaid, nor any person or persons deriving their consecration from or under any Bishop so consecrated, nor any person or persons admitted to the order of Deacon or Priest by any Bishop or Bishops so consecrated, or by the successor or successors of any Bishop or Bishops so consecrated, shall be thereby enabled to exercise his or their respective office or offices within His Majesty's dominions. Provided always, and be it further enacted, that a certificate of such consecration shall be given under the hand and seal of the Archbishop

bishop who consecrates, containing the name of the person so consecrated, with the addition as well of the country whereof he is a subject or citizen, as of the church in which he is appointed Bishop, and the further description of his not having taken the said oaths, being exempted from the obligation of so doing by virtue of this act."

Resolved, That a Committee be now appointed to take into consideration the letters and papers read, and to report thereon.

WEDNESDAY, 11th of October, 1786.

The Committee, appointed last evening, to take into consideration the matters contained in the letters from the Archbishops of England delivered in their report; which, after mature deliberation, and some amendments, was agreed to and established, as

an act of this Corporation, and is in the words following, viz.

An ACT of the General Convention of Clerical and Lay Deputies of the Protestant Episcopal Church, in the States of New-York, New Jersey, Pennsylvania, Delaware, and South Carolina, held at Wilmington, in the State of Delaware, on Wednesday, the 11th of October, 1786.

WHEREAS, at a general Convention of Clerical and Lay Deputies of the Protestant Episcopal Church in sundry of the United States of America, viz. New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina, holden at the city of Philadelphia, on the Tuesday before the feast of St. Michael, in the year of our Lord 1785, and divers subsequent days, it was agreed and declared, That “ the Book of Common Prayer
“ and Administration of the Sacraments,
“ and

“ and other Rites and Ceremonies of the
 “ Church, according to the use of the
 “ Church of England,” should be conti-
 nued to be used by this Church, as the
 same was altered by the said Convention,
 in a certain instrument of writing, passed
 by their authority, entitled, “ Alterations
 “ of the Liturgy of the Protestant Epif-
 “ copal Church, in the United States of
 “ America, in order to render the same
 “ conformable to the American revolution
 “ and the Constitutions of the respective
 “ States.” And it was further agreed
 and declared, that the Book of Common
 Prayer and Administration of the Sacra-
 ments and other Rites and Ceremonies of
 the Church, according to the use of the
 Church of England, as altered by an instru-
 ment of writing passed under the authority
 of the aforesaid Convention, entitled, “ Al-
 “ terations in the Book of Common Prayer
 “ and Administration of the Sacraments,
 “ and other Rites and Ceremonies of the
 “ Church,

“ Church, according to the use of the
 “ Church of England, proposed and re-
 “ commended to the Protestant Episcopal
 “ Church in the United States of America,
 “ should be used in this Church, when
 “ the same should have been ratified by
 “ the Conventions which had respectively
 “ sent deputies to the said General Con-
 “ vention.” And thereupon the said
 Convention, anxious to complete their
 Episcopal system, by means of the Church
 of England, did subscribe and transmit an
 address to the Most Reverend and Right
 Reverend the Archbishops of Canterbury
 and York, and the Bishops of the Church
 of England, earnestly entreating that ve-
 nerable body to confer the Episcopal cha-
 racter on such persons as should be recom-
 mended by this Church, in the several
 States so represented.

And whereas the Clerical and Lay Depu-
 ties of this Church, have received the most
 friendly and affectionate letters, in answer
 to

to the said address, from the said Archbishops and Bishops, opening a fair prospect of the success of their said applications ; but at the same time earnestly exhorting this Convention to use their utmost exertions for the removal of certain objections, by them made, against some parts of the alterations in the Book of Common Prayer and Rites and Ceremonies of this Church, last mentioned : In pursuance whereof, this present General Convention hath been called and is now assembled ; and being sincerely disposed to give every satisfaction to their Lordships, which will be consistent with the union and general content of the Church they represent ; and declaring their stedfast resolution to maintain the same essential articles of faith and discipline with the Church of England;

Now therefore, the said Deputies do hereby *determine and declare,*

First, That in the creed, commonly called *The Apostles' Creed*, these words—

“ *He*

“ *He descended into hell,*” shall be and continue a part of that creed.

Secondly, That the *Nicene Creed* shall also be inserted in the said Book of Common Prayer, immediately after the Apostles’ Creed, prefaced with the Rubrick [OR THIS.]

And whereas, in consequence of the objections expressed by their Lordships to the alterations in the Book of Common Prayer last mentioned, the Conventions in some of the States, represented in this general Convention, have suspended the ratification and use of the said Book of Common Prayer, by reason whereof it will be improper that persons to be consecrated or ordained as Bishops, Priests, or Deacons, respectively, should subscribe the Declaration contained in the *Tenth Article* of the general Ecclesiastical Constitution, without some modification :

Therefore, it is hereby *determined and declared,*

Thirdly,

Thirdly, That the second clause so to be
 subscribed by a Bishop, Priest, or Deacon
 of this church, in any of the States which
 have not already ratified or used the last-
 mentioned Book of Common Prayer, shall
 be in the words following: “ And I do so-
 “ lemnly engage to conform to the doctrine
 “ and worship of the Protestant Episcopal
 “ Church, according to the use of the
 “ Church of England, as the same is alter-
 “ ed by the General Convention, in a cer-
 “ tain instrument of writing, passed by
 “ their authority, entitled, *Alterations of*
 “ *the Liturgy of the Protestant Episcopal*
 “ *Church in the United States of America,*
 “ *in order to render the same conformable to*
 “ *the American revolution and the Constitution*
 “ *of the respective States,* until the new
 “ Book of Common Prayer, recommended
 “ by the general Convention, shall be rati-
 “ fied or used in the State in which I am
 “ [Bishop, Priest, or Deacon, as the case
 “ may be] by the authority of the Con-
 D d “ vention

“ vention thereof. And I do further so-
 “ lemnly engage, that when the said new
 “ Book of Common Prayer shall be rati-
 “ fied or used by the authority of the Con-
 “ vention in the State for which I am con-
 “ secrated a Bishop [or ordained a Priest
 “ or Deacon] I will conform to the doc-
 “ trines and worship of the Protestant
 “ Episcopal Church, as settled and deter-
 “ mined in the last-mentioned Book of
 “ Common Prayer and Administration of
 “ the Sacraments, set forth by the Gene-
 “ ral Convention of the Protestant Episco-
 “ pal Church in the United States.”

And it is hereby further *determined* and
declared,

That these words in the Preface to the
 new-proposed Book of Common Prayer,
 viz. “ In the creed, commonly called the
 “ Apostles’ Creed, one clause is omitted
 “ as being of uncertain meaning; and”—
 together with the note referred to in that
 place, be, from henceforth, no part of the
 Pre-

Preface to the said proposed Book of Common Prayer.

And it is hereby further *determined* and *declared*,

That the fourth Article of Religion in the new-proposed Book of Common Prayer, be altered, to render it conformable to the adoption of the Nicene Creed, as follows :

“ Of the Creeds. The two Creeds, namely, that commonly called the Apostles’ Creed, and the Nicene Creed, ought to be received and believed, because they,”
&c. &c.

Done in General Convention, at Wilmington, in the State of Delaware, the day and year first aforesaid.

The first question, taken on the report of the Committee, was, Whether the words “ *He descended into Hell,*” should be restored in the Apostles’ Creed ?

When the *Ayes* and *Nays* being called for, the votes were as follow,

NEW YORK.

Dr. PROVOST, Aye.	} Divided,
Mr. DUANE, Aye.	
Mr. RUTHERFORD, No.	

NEW JERSEY.

Rev. Mr. OGDEN, Aye.	} Aye.
Rev. Mr. FRAZER, Aye.	
Mr. WALLACE, Aye.	
Mr. COX, No.	
Mr. WADDEL, Aye.	

PENNSYLVANIA.

Dr. WHITE, Aye.	} Divided.
Dr. MAGAW, Aye.	
Mr. BLACKWELL, Aye.	
Mr. HOPKINSON, No.	
Mr. POWELL, No.	
Mr. GILPIN, No.	

DELA-

DELAWARE.

Dr. WHARTON, No.

Rev. Mr. THORNE, Aye.

Mr. SYKES, Aye.

Mr. GRANTHAM, No.

} Divided.

SOUTH CAROLINA.

Rev. Mr. R. SMITH, Aye.

Mr. RUTLEDGE, Aye.

} Aye.

And so the words are to be restored; there being two Ayes, and no Negative.

On the question, Shall the *Nicene Creed* be restored in the Liturgy? the same was unanimously agreed to.

Adjourned to six o'clock in the evening.

At six o'clock, the Convention met.

On the question, Shall the Creed, commonly called the *Athanasian Creed*, be admitted

mitted in the Liturgy of the Protestant Episcopal Church in the United States of America ?

The Ayes and Nays being taken, were as follow :

NEW YORK.

Dr. PROVOST, No.	}	Nay.
Mr. DUANE, No.		
Mr. RUTHERFORD, No.		

NEW JERSEY.

Rev. Mr. OGDEN, No.	}	Divided.
Rev. Mr. FRAZER, No.		
Mr. COX, No.		
Mr. WALLACE, Aye.		
Mr. WADDEL, Aye.		

PENNSYLVANIA.

Dr. WHITE, No.	}	Nay.
Dr. MAGAW, No.		
Mr. BLACKWELL, No.		
Mr. HOPKINSON, No.		
Mr. POWELL, No.		
Mr. GILPIN, No.		

DELA.

DELAWARE.

Dr. WHARTON, No.	} Divided.
Rev. Mr. THORNE, Aye.	
Mr. SYKES, No.	
Mr. GRANTHAM, No.	

SOUTH CAROLINA.

Rev. Mr. SMITH, No.	} Nay.
Mr. RUTLEDGE, No.	

And so, it was determined in the negative.

On the question, Shall the 8th article of the Ecclesiastical Constitution remain as proposed and published by the late Convention? It was unanimously determined in the affirmative.

Resolved, That in the opinion of this Convention, it is proper for those gentlemen, who shall proceed from any of these States, for England, for the purpose of obtaining Episcopal Consecration; first, to subscribe either the form directed in the

10th

10th article of the proposed Ecclesiastical Constitution, or else the form directed in the act or instrument now passed by this Convention; and that they respectively lodge their subscriptions with the Secretary, taking from him a certificate of their having so done.

Resolved, That the Secretary be desired to transmit a copy of the proceedings of this Convention, to the standing Committees of the Protestant Episcopal Church in the States of Maryland and Virginia, with the affectionate hope of this body, that their brethren of the said States, after duly considering the principles on which these proceedings have been held, will approve and adopt the same.

It was moved and seconded, that a Committee be appointed, to draft a letter from this Convention to the Archbishops of England, in answer to their late letters.

And the following gentlemen were appointed accordingly :

Dr.

Dr. SMITH, Dr. WHITE, and Dr.
WHARTON.

This Committee retired, and after some time, returned and reported a letter, which, after a few amendments, was agreed to, as follows :

To the Archbishops of Canterbury and York.

Most Worthy and Venerable Prelates!

IN pursuance of your Graces' communications to the standing Committee of our Church, received by the June Packet, and the letter of his Grace the Archbishop of Canterbury, of July the 4th, enclosing the act of Parliament "to empower the Archbishop of Canterbury, or the Archbishop of York, for the time being, to consecrate to the office of a Bishop, persons, being subjects or citizens of countries out of His Majesty's dominions," a general Convention, now sitting, have the honour of offering their unanimous and hearty thanks for the

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continuance of your Christian attention to this Church; and particularly for your having so speedily acquired a legal capacity of complying with the prayer of our former addressees.

We have taken into our most serious and deliberate consideration, the several matters so affectionately recommended to us in those communications, and whatever could be done towards a compliance with your fatherly wishes and advice, consistently with our local circumstances, and the peace and unity of our Church, hath been agreed to; as, we trust, will appear from the enclosed act of our Convention, which we have the honour to transmit to you, together with the Journal of our Proceedings.

*We are, with great and sincere respect,
Most worthy and venerable Prelates,
Your obedient and*

*In general Convention, Very humble servants,
at Wilmington, in the State of Delaware, October 11, 1786.* (By Order)

SAM. PROVOST, President.

The

The above letter being fairly copied, was signed by the President, in behalf of the Convention.

On motion, the States were respectively called upon to know, if in their several Conventions, any person had been elected and recommended for Episcopal consecration; when it appeared, that the Convention of New York had elected and recommended the Rev. Dr. Samuel Provost to that office. The members present then proceeded to sign his testimonials, in the form prescribed by the Archbishops of England, for the general Convention.

The Convention of Pennsylvania had elected and recommended the Rev. Dr. William White, and his testimonials were in like manner signed by the members present.

It appeared also, that the Convention of Virginia had elected and recommended the

Rev. Dr. David Griffith, and his testimonials were accordingly signed.

Adjourned, *fine die*.

Signed, by order of the Convention,

SAMUEL PROVOST, President

FRANCIS HOPKINSON, Secretary.

ERRATA in the OBSERVATIONS.

- Page 2, line 6, for *forefather* read *father*.
 — 11, Note, line 3, for *Abellars*, read *Abelians*.
 line 4, for *Adnoites*, read *Agnoites*. For *Aginuii*,
 read *Agynni*.
 line 6, for *Audeans* read *Audeans*.
 for *Antidicomafiane*, read *Antidicomariani*.
 for *Antimmians*, read *Antinomians*.
 line 7, for *Anians*, read *Arrians*.
 for *Sancarrians*, read *Semi-Arrians*.
 line 8, for *Anarcmah*, read *Arminians*.
 — 23, Note, line 9, for *inebriety* read *ebriety*.
 — 33, line 15, after *know* insert *and believe*.
 — 38, Note, line 2, for *ta.geable*, read *tangible*.
 — 48, line 8, for *belives*, read *believes*.
 — 60, Note, line 15, for *began*, read *begun*.
 — 61, line 16, for *bepond*, read *beyond*.
 — 65, line 6, for *sprung*, read *spring*.
 — 69, line 5, for *becomes*, read *become*.
 — 85, line 6, for *a title*, read *or title*.
 — 87, last line, instead of *though a Jew*, read *and a Roman*.
 — 90, last line, for *Centurian*, read *Centurion*.

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